Dr A H Strickler
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The Messenger.

"As the Truth is in Jesus."

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Poetry.

ADVENT.

My eyes are weary with the long, long watching
That sees the Advent moon grow full and wane,
My straining gaze no gleam of hope is catching,
My breath stands white and stiff against the pane.

I see the snow wreaths lift among the meadows
Before the wind like spirits gliding by;
When, when shall I behold the fleeing shadows,
When will the promised daybreak flood the sky?

O watchman! is there yet no sign of glory
To break the darkness of the eastern gate?
No voice that tells again the wondrous story?
For oh, the promised bridegroom tarries late.

The bride stands fainting now before the portal,
Where long her watch and fasting she hath borne;
Will He not come once more with love immortal,
To fold her close and bid her cease to mourn?

Will He not whisper words of tender blessing
To bid her aching loneliness be stilled?
Her work and woes and bitter wrongs redressing—
To bid her love and longing all be fill'd?

O watchman! speed thee up beyond the fountain;
Does nothing promise my impatient sight?
Break through the myrrh-boughs on the sacred mountain,
Gaze up midheaven, and speak some sign of light.

The stars are dark that point toward the morning;
The dove no longer finds the rocky cleft;
No shield against the cold world's cruel scorning
For her, of home and bridegroom both bereft.

And yet her lips are fragrant with the blessing
That soothed the weary and hath warmed the cold;
Her touch still lingers where her hands were pressing
The wounds of them she drew within the fold.

Her work is ready for His dear approving;
Her lamp stands burning with a steady ray;
Will He not answer to her faithful loving,
And bring the darkness into perfect day?

—*La Farge.*

Communications.

For the Messenger.

THE AMERICAN INTER-SEMINARY MISSIONARY ALLIANCE.

Gleanings from the Papers Read.

The four days' session of the Alliance convened at Chicago, proved itself of the greatest interest to all who took part in it. The influence flowing forth from this gathering can not but help to enrich and awaken the life of the Church in general to fresher impulse in the cause of our Master's work. To give but a limited sketch of these proceedings is the endeavor of this article. What the writer aims to seek is to give to the readers of the MESSENGER the chief points of interest and of information brought out by the papers read before the Alliance.

The address of welcome was delivered by Dr. Lorimer, pastor of the Immanuel Baptist Church, Chicago. He said it was with pleasure he had accepted the position of welcoming the delegates to Chicago, and he confidently looked for heaven-inspired thoughts during their sojourn here. He referred to the opposition encountered by the missionary in his labors in foreign countries, and to the sacrifices which the young man had to make, who earnestly meditated to engage in the special work of the Lord. He welcomed the assemblage present, representing all denominations, because it indicated a closer union in the great cause of salvation. This seemed to be a tendency of our present age; religions that have been broken into sects begin to harmonize and to combine. The world from this unity would derive lasting benefits, and he held it to be the duty of every young Christian of to-day to work to enhance this fellowship in the preaching of the gospel of Christ.

Dr. J. F. Smith, who for a number of years has served as missionary to Turkey, spoke of the large mass of people in that country who knew nothing of Christ, and the great degradation of her women. At the first entrance of missionaries there, but one woman in forty thousand knew how to read. But through God's messengers over three hundred schools have been erected, and the Bible had been translated into all the many dialects of that empire. A large number of laborers were needed to carry on this work, and Turkey to-day was looking to the young men present to assist her as soon as their preparation was finished.

Rev. Thomas Craven, of Lucknow, India, who spent ten years in missionary work, called upon a greater activity of the Christian Church in behalf of the people of India. He emphasized the fact that the people of India were a well read people. He says, "There are in Lucknow alone 12 newspapers, some 13 publishing houses, turning out tracts or books directly teaching the Hindu religion." He referred to the immense population of India, 263,000,000, and this vast population was upheld in its pagan belief by a vast volume of such literature. Ninety thousand volumes of the Koran, one publishing house alone had sent forth during the last year. But despite these and other serious obstacles, God was working in a glorious way. Last year there were five times as many converts to Christianity as in 1863. There were to-day 353 Sunday-schools with 13,135 scholars. These and other facts indicated the growth of Christianity and the overthrow of paganism.

The Rev. Mr. Blodgett, missionary to China, said he had lived twenty-eight years at Pekin, China. He believed men went into the mission field from a variety of motives, all good. If ever the Lord had a reluctant servant it was himself, for it was thirteen years before he could bring his mind to mission work. Many things should be taken into consideration by the young man intending to go into the foreign field. Good health was requisite, intellectual qualifications were required. For it was too often the case that missionaries were sent to China whom the Chinese looked down upon as inferior to them in mental capacity. Therefore no young man should hold back because of his promising, social prospects at home, and his intellectual force which he thinks would be in demand there.

An article was read by Donald Grant of Rochester Seminary, on "*Romish aggressiveness in the West—How shall it be met?*" He said that in contending against Rome their policy must be aggressive. Compromise was impossible. The efforts of Rome to extend its power by means of church literature must be met with the Bible. By distributing the Bible among Roman Catholics, a grand work had been done in France. The preaching of the gospel was the only power that could withstand Rome.

Bishop McNamara, of the Reformed Church, Brooklyn, N. Y., expressed his satisfaction with the views presented, and his happiness to speak to so large a body of the Christian youth in convention together from all the various denominations of the country. Twenty-four years ago, he went out from the Seminary as a Catholic priest, but ever since his ordination he was involved in trouble by his conscience. After many years of preaching he had no alternative but openly to renounce Rome and the authority of the Pope. He knew for a certainty that 75 per cent. of the priests of the Church had no faith in their work, and would break their chains if only a way was opened for them to get a living. He holds that Rome should be approached in a Christian way. It claimed the title of Catholic Church, but it was no more Catholic but Romish. He felt the bitter yoke of oppression of which his hearers knew nothing.

Mr. E. L. Houghton, of Andover, read a paper entitled, "*Why should the American Church undertake Evangelical Work in the Romish and Protestant Countries of Europe?*" He said that the condition of Europe was such, both religiously and morally, as to make it a proper field for the missionary. European Catholicism was neither Catholic nor Christian, but had degenerated into superstition and positive idolatry. People were taught by the priest that the Bible was an immoral and abominable book. That Germany suffered under the hardening influence of Rationalism, and the Protestant Churches of Europe were mostly dead. The reader reviewed socialism in its different phases that all Europe trembled on the edge of a volcano.

In the discussions on this paper, various views were brought forth. Mr. Curtis of Union Seminary remarked that the Catholic Church was still based on the general doctrines of the Christian faith, and any form of religion was better than none, and any form of Christianity better than any other religion. Roman Catholicism was in many ways bad, but while China, Japan and India were crying aloud for the gospel, the missionary had no right to neglect the starving heathen. If the missionary desired to enter upon a crusade against Romanism and a good deal of infidelity at our very doors, let him begin at home.

Mr. D. B. Schneder, one of the delegates of our Seminary at Lancaster, read a paper on "*Methods for Developing Missionary Interest in Colleges.*" He held that higher instruction in our colleges should be based on religion. The faculty should be Christian, and the course of studies should be so directed as to develop a firm Christian character. This would lay the only sound basis for true Christian manhood among the youths of our American colleges. This would be the soil from which grew true love to God and true love to man, without which no genuine enthusiasm could be kindled for our benighted fellow man and his salvation. Mr. Schneder advanced several methods towards awakening missionary activities among the students; among these he urged regular meetings to be held, at which the needs of the heathen should be set forth and no effort should be spared to awaken interest in missionary matters by all proper information and mutual discussion.

In the discussion of this paper it was brought out that missionary committees had been appointed in sixty colleges and seminaries where monthly meetings were held. Among these the best missionary talent was selected as live workers under whose hands the cause was growing rapidly.

Mr. B. D. Gray, of the South Baptist Seminary, read a paper on, "*How shall the Best Talent of Our Colleges and Theological Seminaries be Secured for Missionary Work?*" His answer to this query was that students should be impressed with the great truth of the Bible and the teachings of Scripture in regard to the instruction of the heathen. By interesting them in the subject of missions the best qualified and most enthusiastic would come to the front. The work was in the hands of God and He would make their duty plain.

The discussion on this paper was of a general order. Many of the delegates arose and expressed their willingness and desire to enter upon mission work at the end of their seminary course.

One of the most interesting and important papers read before the Alliance was the one by Mr. N. W. Clark, of Drew Seminary, on "*The Urgency for Immediate Work Among the Freedmen.*" He referred to some important questions which the census of 1880 afforded. One is the remarkable increase of the negro population since 1870. The total number of blacks in the Southern States in 1870 was 4,242,003, and at the close of the last decade almost six millions; showing during these ten years the enormous increase of almost two millions, or almost thirty-five per cent. But there was no corresponding increase in intelligence, morals and religion. In South Carolina 58 per cent. of the people could neither write nor read. Ignorance and crime go hand in hand. Superstition has not only its hold upon the common body of the colored race in the South, but even their preachers and teachers to a great extent were infected by it. Manual and training schools were among the pressing needs of the negro, for the old race of colored mechanics were dying out and few of their young men were learning trades. Above all, schools and institutes were needed. The South itself is impoverished, and its school system utterly inadequate to its needs. The writer brought out how inadequate the means were which Congress had applied for the education and elevation of the once subjugated race. The friends of the negro could only look to the Church of God for help. The negro to-day is not opposed to any means for bettering his condition. He realizes his ignorance and longs for spiritual freedom, without which his political liberty is but a name. He must be educated, for in another decade he will constitute a significant part of the voting population of the United States, and an ignorant voter is a danger to the Republic.

In the general discussion of this topic it was argued that policy, patriotism and Christian duty demanded that the work of educating the negro should be energetically pushed.

A colored delegate made a plea for his race, and said that the great want was a body of consecrated young men of their own people, who would go down South and carry the truths of the gospel. A Southern delegate claimed that the whites of his section were not hostile to the negro as commonly supposed, but among his best friends. He criticised some of the methods of the Northern teacher and preacher among the blacks. He knew of pious and able Northern ladies who worked for a time among them as teachers, associating with the colored in church, in society, and in their homes to so great an extent that the negroes began to look down upon and despise them, and their usefulness was entirely destroyed.

Mr. Jackson, another colored minister, said that the older negroes are so ignorant and superstitious that nothing could be done with them. He believed that unless something could be done for the present rising negro generation the government should disfranchise them.

The last of the papers read was entitled "*Mission Work in South America,*" by C. B. Riggs, of Lane Seminary. The paper gave a history of the early work of the Catholic Missionaries soon after the Spanish and Portuguese settlements, and gave credit to these missionaries for zeal and earnestness in their work of converting the Indians. But the Roman Catholic Church had failed to Christianize the Indians—that Protestant denominations were now obtaining a foothold in Chili, Paraguay and Brazil, that with the greatest willingness they received the gospel, and that the field was ripe for the missionary.

J. A. W.

For The Messenger.

THE CALL FOR MISSIONARY WORK.

Extract from Sermon by DR. THOS. G. APPLE.

The call for missionary work on the part of the Church, as well as to all the legitimate pursuits and professions of men, is both objective and subjective, from without and from within.

The objective call is to be found in the demand for the work to be accomplished. "Lift up your eyes and look on the fields, that they are white already unto harvest."

Is there a specially pressing call for missionary labor both in foreign lands and in our own country at the present time? and if so, what are the indications of the fact? This is a pertinent inquiry, it seems to me, for it is important to realize that it is not man who determines when and how the work of Christianizing the nation is to be accomplished, but God; it is not in human might, but in the divine power that the work is to be done.

We may be assured of this by our faith in a divine providence in the history of the world. Not until the fulness of time had come did God send His Son into the world to begin in His own incarnate person on the earth the work of human redemption. For centuries the celestial treasure of the true religion was entrusted to one chosen people, to hand it down through the ages, while the gentiles were left in the darkness of heathen idolatry. Before the time had come the command was, into the way of the gentiles go ye not, but only to the lost sheep of the house of Israel. But when the preparation was fully made and the feast was prepared—then, and not till then, came the command, go ye into all the world—go ye into the bye-ways and compel them to come in. And in response to this call the great apostle to the gentiles was raised up to preach this mystery, hidden from the foundation of the world, that the gospel was to be free to all mankind, who exclaimed under this heavenly inspiration, "I am debtor both to Greeks and to Barbarians, both to the wise and the unwise. So much as in me is, I am ready to preach the gospel to you also that are in Rome. For I am not ashamed of the gospel; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

And it was not without the orderings of divine providence that while the gospel was being preached in the Roman empire, and while that empire which had defied all human strength was being conquered by a spiritual power before which fire and sword proved no obstacle and human learning and culture no barrier—so that before it the heathen gods fell from their places, and the throne of the Cæsars was yielded to the first Christian emperor—during all this time, the barbarous hordes of the north were gathering from the plains of Asia, and hung like a dark cloud over Europe, still involved in heathen gloom. And when the clock of time struck the hour, and the appointed time had come, those self-denying missionaries of the cross went forth to their appointed work, and within four centuries Gaul and German, Vandal and Hun, were gathered into the fold, and all Europe was won to Christianity.

So that under God, thanks to those great missionaries who counted not their lives dear, but like Boniface, poured out their blood to seal their mission and work, we are to-day living in a Christian land, and not still groping in the darkness of heathen idolatry. It was God's time for the gathering in of the great harvest. *Deus habet suas horas et moras*—God has His hours and His delays.

Meanwhile in the mysterious orderings of divine providence—the providence which is under the government of Him who is now enthroned Lord of heaven and earth, the work of the Reformation was accomplished, which set the Church on a new era of history, and the outlying giant nations of the orient were left to the worship of Brahma and the guidance of Buddha, were left to wait for the lapse of more centuries before they could hear the gospel call. Why were these millions and hundreds of millions of Asia not converted to Christianity like the heathen hordes of the Northern Europe? Roman Catholic missionaries like Francis Xavier did not fail to make the attempt, but their work failed. Was it because the Church needed an internal work first, during the 17th and 18th centuries, before it was prepared for the mission? Was it because the religions of Confucius and Brahma and Buddha had not yet run their course? and those large empires, teeming with hundreds of millions of inhabitants, each one having an immortal soul as precious as yours or mine, worth more than all worlds, were not yet ripe for the harvest? We can only answer, God has His delays and His hours.

But now lift up your eyes and behold, that the fields are white already unto harvest. Behold the selfishness and greed of England opening the way to the millions of India, just as God overruled the ambition of the Cæsars to prepare an empire world-wide for the entrance of His gospel. There to-day entering through this open door the Christian missionary is laying the foundations in humble beginnings for Christianizing East India, and living examples of those swarthy brothers come to our missionary conventions to speak of the Redeemer of the world, who died for them as well as for us. Behold the walls of China, the celestial empire, closed during all the long centuries against the approach of outside barbarian, giving way before the march of western civilization in its course round the globe, and the assertion of the universal brotherhood of man, until now free access is opened to that populous empire, and the work of missions is there begun. Her embassies pass by our railway stations to examine our progress in industry and trade, and her young men come in troops to acquire our education in American Colleges—while thousands of her poorer and more humble and degraded class, if you please, swarm to our shores to aid in building our railroads and performing our labor, until our government feels called upon to prohibit their immigration, lest China might rob us of our birthright of boasted superior civilization! Behold the entrance of our men of war riding in the harbors of Japan and demanding the rights of commerce and trade with that island empire, with a population equal to what our own was at that time, having, if you please, more or less mercenary ends in view; and witness the amazing rapidity with which that brotherhood is now introducing our improvements in the arts of civilization, an empire moving cautiously but surely towards free popular government and the establishment of schools and seminaries of learning over all its territory Behold the expeditions to the innermost recesses of the continent of Africa, exploring the sources of the Nile, that sphinx-like river along whose shores the infant was hid who was called to be the lawgiver to the Israelites and to the world. Behold the recent victory over the Moslem power in Egypt by England, no matter what her motive was, by which another hour has struck in the coming downfall of that false religion, with its two hundred millions of adherents. Did time allow I might go on in this enumeration of movements that are rapidly bringing the whole world into daily communication and intercourse. It is in the sphere of secular history the miracle of the XIX century, nearly all transpiring within the life-time of some still living among us. Surely there is a meaning in all this beyond the exchanges of commerce and the extension of a mere national civilization—for such to a large extent it is as yet.

For weal or woe the world is ripening for the final problem of history—the final catastrophe of a selfish, secular, civilization which passes on with insatiate greed to possess the whole world, and yet thirsts for more, or the victory of the Lord over all heathen gods and the establishment of His universal reign—perhaps—though it may seem a contradiction—*both* for, die welt geschicht is das welt gericht—the history of the world is the judgment of the world.

Through all these changes in history under the divine providence we may see the fulfillment of the words of our Lord,—"Behold the fields, that they are white already unto harvest."

Family Reading.

THE PRINCE OF PEACE.

Death sent his messengers before.
"Our master comes apace," they cried,
"Ere night he will be at thy door,
To claim thy darling from thy side."
I drove them forth with curses fell;
I drove them forth with jeer and scoff;
Not all the powers of heaven or hell
Combined, should bear my darling off.

I armed me madly for the fight;
My gates I bolted, barred, and locked;
At sunset came a sable knight,
Dismounted at my doors, and knocked.
I answered not. He knocked again.
I braved him sole, I braved his band.
He knocked once more. In vain, in vain;
My barriers crumbled 'neath his hand.

I rushed into the breach; I stood,
Dazed with the flood of ebbing light;
"A victory over senseless wood
Adds scanty glory to thy might!
A stronger champion guards these walls,
A human love, a living heart;
And while each earthly bulwark falls,
It stays thee, awful as thou art!"

My sabre shivered on his mail,
My lance dropped headless at his feet;
I saw my darling's cheek grow pale,
I saw her turn my foe to meet.
He passed—my lips alone could move;
Mad words of passion forth I hurled:
"They lied who said that God was love,
Who lets a tyrant rule the world."

He gathered her to his embrace,
While yet I raved in my despair;
He raised his vizor from his face,
I looked, and saw an angel there.
Such conquering love, such mercy rare,
Such heavenly pity in his eyes,
As surely love divine might bear
When He assumed our mortal guise.

He bent above her dear dumb lips—
Mine own, whom I had loved too well—
And struggling from life's last eclipse,
They smiled in peace ineffable.
Awe-struck I watched, he raised his head,
And then, in tones like summer's breath,
"Am I a thing so vile," he said
"I, whom ye men call, shuddering, death?"

And sword and targe aside I flung,
Forgotten wrath and loss and pride;
To his departing feet I clung,
"And me, too, take me, too," I cried;
"Without her, all is blank and black;
With her and thee, so fair—me, too."
The solemn voice came ringing back,
"Not yet, for thee is work to do."

The sunset sank from rose to gray,
His accents died away with it.
And from my soul as from the day,
The glow and glory seem to flit;
And 'mid my stronghold's scattered strength,
I knelt alone, yet not alone:
Death's angel left me hope at length,
Through tasks fulfilled, to reach mine own.

All the Year Round.

NANCE.

"Hallo, Nance! where are you going?"

"Oh, over to Miss Bruce's, course, to sell my cranberries; she always wants them. She never says, like all the rest do, they are all frostbit and rotten. She says, 'Why, Nance, where did you get so many?' and then she buys them, every one, and she always has something good for me, too, pie, or cookies, or soup."

"Well," said the first speaker, a stout, good-natured-looking boy of about twelve, "she's got something now you won't want much of, I can tell you."

"What?" said Nance, curiously.

"Small-pox."

"You don't say it?" and Nance sank down trembling in every limb as if struck a heavy blow. "Who? she?"

"No, the baby. The hired girl carried her over to see some of her relations, and one of them was sick in the room, and it turned out to be small-pox. The girl left at once, and Mrs. Bruce sent the other children away, and Mr. Bruce he is travelling out West, and she don't know where to find him; guess she don't care much, either, for she is afraid he will come home and catch it."

"Who takes care of her and the baby?"

"Oh, herself, and old Fergus he comes over once in a while and keeps the fires up, and sleeps in the kitchen—that's all."

"It's a shame," said Nance. "Why don't some of your folks come and help her?"

"Why don't they? Why don't you? Same reason I guess—afraid of catching it and carrying it. They do help some, though; cook all her food and send it up here, and the doctor and Fergus carry it to her. I've just brought some coffee and chicken broth. I wish I had had it; I'd go myself. But my mother'll give me a blessing; she told me not to stop one minute, good-by, and don't go a step nearer," and the boy was out of sight in an instant.

Nance sat still and thought. Her thoughts were much to her as Isaac Newton's were to him, I suppose; they were all she needed for her duties.

"Well, 'tis too bad; why don't *I* go help? because I am afraid? *Guess* I be!" and Nance, who had once seen a patient carried out of the work-house to the hospital, sick with the same dread disease, shivered at the thought.

But Nance had few, very few, to love, fewer still to love her. She had been on the town since her poor old mother died, for though she was industrious and neat, few cared to have her around, and the little she could earn by selling berries and doing odd jobs could not give her food and shelter. She was allowed to earn what she could, and felt very proud when she could display a few pennies to her less fortunate companions at the "farm." Sometimes she bought a small quantity of tea and treated the old women, or candy for the children—they all liked her there.

Mrs. Bruce had always been a firm friend. Buying the fruit which was often only fit to be thrown away was only one of the kind things she did. She gave her warm clothes and good food, and, better still, kind words and simple lessons in religious truth. No wonder Nance "always went *fust* to her;" no wonder she loved her.

And the baby, the sweet blue-eyed, rosy-cheeked baby, how she loved her! for the baby was no respecter of persons, and always laughed and crowed when Nance played bo peep and gave her the biggest berry in the basket.

"The poor little creature," soliloquized Nance. "The last time I was there she stretched out her little hand and gave me a pretty card, and Miss Bruce, she said—what was it she teached me on it, 'bout our life?" A sudden thought seized her. She fumbled in her pocket and brought out a card, with a Scripture text printed on it, "Whoso loveth his life shall lose it, and whoso loseth his life for My sake shall find it."

Nance slowly spelled this out, and tried to recall what her kind friend had told her it meant. She did not rightly understand, but a seed had been lodged in her brain or heart, and it was beginning to take root and spring up. "Let me see," went on Nance, studying the words over again. "She said if we give up anything we liked to please Jesus, He would give us our life in the other world—take us to live where He is. I told Miss Bruce I had nothing to give, but she said, 'Yes, you have, Nance; your life.' Well, so I have; wonder if He would, though, sure I'll ask Him"—and dropping on her knees, she clasped her hands, while the tears rolled down her cheeks. She uttered no words, but a cry went up from her heart, "Please, Lord, tell me if Thou wilt, sure?" Ere long a look of peace came into the vacant face, a light never seen there before.

"He says yes," said Nance, rising, "and I don't feel a bit afraid now. I'm glad, ever so glad. I'll take these pails along. I guess she'll be glad, too."

The cottage was soon reached—wearing a strangely neglected, forsaken look, and solemn, with its red flag proclaiming death.

Nance unlatched the door and went in. It had to be left open, for the poor mother could not leave her sick child to open it for the doctor, and there was little danger from tramps then. How changed the kitchen was—so bright, neat, and cosey the last time she was there, now littered with wood and chips; the soiled table-cloth, and dishes standing on the table unwashed.

"Poor ole Fergus," muttered Nance, as she swept and tidied the room, and washed the dishes. "Poor old fellow! he's good, but he ain't no housekeeper."

Then she put the fragrant liquid she had brought upon the stove, set the table nicely, not forgetting a napkin, for "Miss Bruce had always told her it was proper to use one," and once gave her two old red ones for her special use, which she ever afterwards paraded at the workhouse table, giving her a decidedly aristocratic appearance. She drank a cup of strong coffee, ate a bowl of broth, and crept upstairs. A sound came to her ears as she neared the room at the farther end of the hall, the wail of the sick child, and the mother's soothing tones. Then the soft, trembling voice began to sing—

"E'en the hour that darkest seemeth."

Nancy listened with a new sense of its meaning, and a dim understanding that perhaps she was sent to show the truth of the sweet refrain:

"God is mercy, God is love."

She took one long breath and stepped into the infected room. She had made no noise, for she had taken off her heavy shoes and appropriated an old pair of slippers found down stairs, so it was not strange that Mrs. Bruce almost screamed as she caught sight of the familiar figure.

"Nance!"

"Yes, Miss Bruce, dear, it's Nance, come over to help you to take care of baby. May I?"

"No, no, Nance," cried Mrs. Bruce in an agony of distress. "Oh, why didn't I lock the door? Didn't you hear? Didn't you see the flag?"

"Yes, Miss Bruce, I heard, I saw, but I had to come just the same. Jamie Baker, he told me when he brought your breakfast. It's all ready and hot. Go right down and eat while baby is quiet. Poor little lamb, she won't be afraid of Nance, nohow. 'Taint no use," she added with a touch of authority in her tones, "no kind of use; nobody would take me in, you know, *now;* the workhouse folks would cast me right off to the pest; so I've *got* to stay. And, Miss Bruce, I've got something to tell you."

Mrs. Bruce looked frightened. Had her husband come home? Was he in the infected house even now?

Nance seemed to apprehend her fear.

"When I thought of coming, Miss Bruce, I was dreadfully afraid and faint like, then I remembered about your verse baby give me the other day, and I just asked the Lord if He would *sure*. I mean, save my life if I lost it, and He said He would. I was not a mite afraid after that, I'm just too glad! Come now, you go down, and eat your victuals, and then go out and walk as far as the bars, and you will feel a great deal better."

Mrs. Bruce resisted no longer; she was, indeed, in sore need of help, and here it had come; should she not take it?

She laid the baby in Nance's arms and went downstairs. When the doctor came a half-hour after, old Fergus was trying to revive his mistress, who had fallen into a dead faint on the floor, and it was some time before they could bring her back to consciousness. She was not sick, only utterly exhausted, and the rest of the day Nance tended the sick child alone.

The next day Mrs. Bruce was able to resume her place, but no tongue could tell the comfort the half-idiot girl was to her the next few days and nights. Then came the crisis, and baby began to recover.

One morning Nance did not appear, and Mrs. Bruce went to the little room she had given her, to see if she was ill. Alas, the heavy eyes, the hot breath, the purple face—Mrs. Bruce knew the signs too well.

How could she bear it, weak and ill as she herself was, and baby needing so much care? But she girded up her soul, and did what she could for the sufferer, and waited for the doctor.

He came soon, and, oh, joy! not alone this time. A hospital nurse had come down at length, after repeated calls for help, for he had foreseen how it would be with Nance.

For weary days they three fought the dread foe, as bravely as if the sick girl was one of their own; but Nance was to be more richly rewarded for her sacrifice than with life amid her poor conditions.

In the morning, at just about the hour that she "asked the Lord" in the meadow, He called her again.

"'Member, Lord, you promised," came from the swollen lips, a smile of peace and gladness burst over the disfigured face, and Nance was a glorified spirit forever.

"She lies here, my darling, the one who helped me to save your life, when you were so sick, you know," said a sweet, gentle-looking lady to her chubby-faced little girl of four years, as she led her up to a green mound marked with a neat white stone bearing the date and name.

It was only

"NANCE, AGED 25,"

and "Whoso loveth his life shall lose it, but whoso loseth his life for My sake shall find it."

Little Rose knelt down on the grassy bank, and scattering a bouquet of lovely flowers over it, lisped, "I love oo, Nance."

—*The Watchman.*

THE DUTY OF DRESSING WELL.

Do not disdain dress and the little niceties of the toilet; you may be a very clever woman—perhaps even intellectual; but for all that you cannot afford to be careless in these matters. No woman with any sense of self-respect should allow herself to sink into a dowdy; but whatever be her trials, vexations and disappointments, she should dress as well as her position will allow. Do not imagine that we are advocating extravagance; on the contrary, simplicity is our motto, which, if united to good taste, will be found more effective in the eyes of husband, father, brother or lover, than the most costly attire which the milliner's art can invent. A simple bow in the hair may look quite as coquettish and fascinating as a diamond aigrette; and a cotton dress, if fresh and prettily made, may be as becoming as silk; indeed, we have often seen a cotton eclipse a silk. We mention this to illustrate the fact that riches are little compared to taste, and that every woman may dress well if she chooses—that, in fact, it is her duty to herself and those around her to dress as well as her position will allow. Those who accuse us who write of the fashions, and you who read, of frivolity and triviality, forget that it is just as easy to dress well as it is to dress badly, and that to dress out of fashion requires as much expenditure of thought and care as to dress in it.—*Anon.*

HINDU WIDOWS.

That the youthful wife or wives of the budding Hindu are very much under the personal jurisdiction of their mother-in-law has always been regarded as a peculiar fact in Indian sociology; but the appalling consequences which result from this arrangement have rarely been brought to light in so forcible a manner as in a case of female suicide which has recently been the subject of inquiry in Bombay. It was proved that the girl, almost a child in age, who had committed the dread act of self-destruction, had been driven to it by the persistent persecution which she had undergone at the ruthless hands of her husband's mother ever since her marriage. In directing the jury, the coroner stated the remarkable fact that by far the largest number of female Hindu suicides are those of women between the ages of twelve and twenty, and it is beyond question that the cause which impels these hapless women to put an end to their existence, just when at an age to reap most enjoyment from it, is in nearly every case the organized despotism of the mother-in-law in the interior of the zenana. How this state of affairs is to be remedied it is difficult to see, although, in the instance referred to, the coroner declared the need of a complete change in Hindu social habits. The only change which would be effectual is for the young Hindu not to bring his wife home to the maternal mansion; but to set up house for himself with his matrimonial partner, according to European custom. This, however, would be such a complete revolution in native habit, seeing that several generations usually live and have their being under the same roof-tree, that centuries would be necessary to bring it about. We should rather, perhaps, look to the ameliorating and humanizing tendencies of the noble efforts of those Christian ladies who penetrate into the secret depths of the zenanas and carry into them the lessons of a higher morality.—*Daily Telegraph.*

THE LORD'S TREASURY.

As a part of the children's home education, the idea of systematic giving to the Lord's cause, should be constantly set before them. If this involves on their part some self-denial, the effect on character will be all the more wholesome. Putting aside every other consideration, the habit of unselfishness formed by regularly contributing that which costs something, to the cause of charity, or to the advancement of missions, is a great gain. Most of the trouble in life springs more or less directly from *selfishness.*

It is an ill weed that crops up in many a home garden, making wives unhappy, or husbands discontented, sowing dissension between brothers and sisters, and making bitterness and malice grow where all should be peace. The selfish spirit seeks its own gratification always first. Is there any better way of cutting it off at the root, than by beginning early and training the young to feel that what they have belongs to the Lord; that they must answer to Him for the use they make of it, and that only as they give tithes of what they possess, do they really show that their worship is of the heart.

Every house should have its missionary box, and its plan for helping the poor. It is quite as important that the young folks should be encouraged to give liberally and intelligently to good ends, as that they should be taught to perform on the piano, paint on china, or learn the grammar of their own tongue.—*Christian Intelligencer.*

THE STRANGE FACT.

It is wonderful, the exquisite pain we contrive to give to people whom we really love very much! We give it by snarling and snapping, saying sarcastic biting things; the *idlers* of the family being often the busiest in this occupation. Now, with the bee, we forgive the sting for the sake of the honey, but who can forgive the wasp? And who can forgive the bee if he stings not his enemies but his friends? And that is what some of you do; and oh! the sting rankles and poisons the life of people for whom, I verily believe, you would lay down your own. Yes, you would *die* for them, but you will not check your ill-temper or your ill-feeling enough to enable you to *live* with them.

"When two conscientious people quarrel, both think themselves right. But hard words will not mend the matter; one might as well try to mend glass windows by pelting them with stones."

ONLY.

BY V. MERIDETH BELL.

Only a flower, glittering with dew,
With waxen petals of faintest hue,
But its perfumed breath floated off on the air
And cheered a poor heart burdened with care.

Only a smile for a passing friend
Whom you met in a crowd, but it seemed to lend
To all the events of his life that day
A charm which drove anxious thoughts away.

Only a tear for an erring one,
When the little day was closed and done,
But it watered the parched sands of that heart,
And caused it from sinful paths to depart.

Only a whisper—a breath of prayer,
In the silent courts of a heart's despair,
But 'twas heard in those mansions of light on high,
And the great God ministered to that cry.

Selected.

THE HEAVENLY JERUSALEM.

We use heaven to denote a state in which place and other circumstances may be comprehended; but O, how much more! All goodness and all blessedness. All wrong and suffering shut out forever. Let memory and imagination do their worst in multiplying images of evil, and in calling up before the mind the forms and occasions of distress; then add that all of these will be wanting. Give indulgence to your boldest flights and wildest dreams of happiness, apart from sin; then add that all, and infinitely more than all you can imagine, will be yours, and yours forever, without the fear or possibility of change, or loss, or diminution. Every pure wish gratified, all lofty aspirations more than realized, and what is past or present still as nothing in comparison with what is yet to come. All attempts to heighten such an object only lower it, and leave our apprehensions of it less defined and satisfactory than at first. But if this ineffable condition, this negation of all evil, this perpetual fruition of the highest good, awaits you, stands prepared for you, then surely it may well be said to you, Come, O come! for all things are now ready. Expiation, pardon, renovation, the grace of the Father, the merit of the Son, the influence of the Spirit, the Church on earth and the Church in Heaven, safety in life, peace in death, and glory through eternity, a good hope here, and an ineffable reality hereafter—all things are now ready.—*J. Addison Alexander.*

COFFEE AND CATHOLICITY.

A curate in one of the churches at Milan has caused a great deal of scandal, of a rather amusing character, by his free and easy interpretatation of his obligations. The Council of Trent requires that no priest shall celebrate Mass unless he is fasting. To take a meal before executing the function is regarded as a profanation of the Eucharist. The celebrant must prepare himself for his duty by observing what is defined by the canonists as a *jejunium naturale.* Breakfast is a violation of this condition, but the casuists are not wholly agreed as to what does or does not constitute a breakfast. Not a few clergymen allow themselves a jujube or lozenge, which may be sucked instead of chewed, and hence may be interpreted as a non-solid. Father Albertario, before going to his morning duty at Saint Maria Secreta, permits himself the indulgence of a strong cup of coffee. If he took his coffee at home, the irregularity would probably be overlooked, and no one would know anything about it. Unfortunately, he chooses a public cafe as the place in which to take his morning drink, and, upon being rebuked by his severer brethren for the scandal, has had the boldness to defend the right of the clergy to breakfast, before celebrating, in spite of the Tridentine prescriptions. The worst of it is, the Father has lately made some converts amongst the Milan clergy, and two parties now formed—one of which eagerly asserts the liberty of the priesthood to take a cup of strong coffee before Mass, while the other no less passionately condemns the practice as sacrilegious. The controversy reached such a pitch last month that the Coffee ites and Anti-coffee ites passed from words to rougher arguments, and for several days Father Albertario has had to be protected by the police on his morning walk to church. The ultra-papist party have excited the fanatical masses against him, and he is followed by a number of hooting and hissing champions of the faith, of both sexes, who are scandalized at his bold impiety. It appears that the Father was formerly in Naples, where he carried on a similar propaganda in favor of an early cup of coffee.—*The Outlook.*

Selections.

It is a good sign when a man is glad that God sees him.—*B. North.*

Prayer will make a man cease from sin, or sin will entice a man to cease from prayer.—*Bunyan.*

"Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day and begin again."

Christian Union.

But think not thou, by one wild bound, to clear
The numberless ascensions, more and more
Of starry stairs that must be climbed, before
Thou comest to the Father's likeness near.

George Macdonald.

Christopher North never said a truer or wiser thing than this, in his "Soliloquy on the Seasons." "Turn from the oracles of man—still dim even in their clearest response—to the oracles of God, which are never dark. Bury all your books when you feel the night of skepticism gathering around you; bury them all, powerful though you may have deemed their spell to illuminate the unfathomable; open your Bible, and all the spiritual world will be as bright as day."

Useful Hints and Recipes.

FOR REMOVING STAINS.—The *Chemical Review* has the following recipes for removing stains:

STEARINE.—In all cases, strong, pure, alcohol.

GUM, SUGAR, JELLY, ETC.—Simple washing with water at a hand heat.

MATTER ADHERING MECHANICALLY.—Beating, brushing, and currents of water either on the upper or under side.

ALIZARINE INKS.—White goods, tartaric acid, the more concentrated the older are the spots. On colored cottons and woollens and on silks, diluted tartaric acid is applied cautiously.

OIL COLORS, VARNISH, AND ROSINS.—On white or colored linens, cottons or woollens, use rectified oil of turpentine, alcohol lye, and their soap. On silks use benzine, ether, and milk soap, very cautiously.

IRON SPOTS AND BLACK INK.—White goods hot oxalic acid, dilute muriatic acid, with little fragments of tin. On fast-dyed cottons and woollens, citric acid is cautiously and repeatedly applied. Silks, impossible.

VEGETABLE COLORS, FRUIT, RED WINE AND RED INK.—On white goods, sulphur fumes or chlorine water. Colored cottons and woollens, wash with lukewarm soap lye or ammonia. Silk the same, but more cautiously.

GREASE.—White goods, wash with soap or alkaline lyes. Colored cottons, wash with lukewarm soap lyes. Colored woollens, the same or ammonia. Silks absorb with French chalk or fuller's earth and dissolve away with benzine or ether.

BLOOD AND ALBUMINOID MATTERS.—Steeping in lukewarm water. If pepsine or the juice of Carica papaya can be procured, the spots are first softened with lukewarm water, and then either of the substances is applied.

Miscellaneous.

FALLOW.

BY LUCY LARCOM.

I like these plants that you call weeds—
Sedge, hardhack, mullein, yarrow,—
That knit their roots, and sift their seeds
Where any grassy wheel-track leads
Through country by-ways narrow.

They fringe the rugged hillside farms,
Grown old with cultivation,
With such wild wealth of rustic charms
As bloomed in Nature's matron arms
The first days of creation.

They show how Mother Earth loves best
To deck her tired-out places;
By flowery lips, in hours of rest,
Against hard work she will protest
With homely airs and graces.

You plow the arbutus from her hills;
Hew down her mountain laurel;
Their place, as best she can, she fills
With humbler blossoms: so she wills
To close with you her quarrel.

She yielded to your axe, with pain,
Her free, primeval glory;
She brought you crops of golden grain;
You say, "How dull she grows! how plain!"
The old, mean, selfish story!

Her wildwood soil you may subdue,
Tortured by hoe and harrow;
But leave her for a year or two,
And see! she stands and laughs at you,
With hardhack, mullein, yarrow!

Dear Earth, the world is hard to please!
Yet heaven's breath gently passes
Into the life of flowers like these;
And I lie down at perfect ease
Among thy weeds and grasses.

—*Atlantic Monthly.*

Personal.

Father Ryan, known as the poet priest of the South, is to lecture in New England.

Ex Lieutenant-Governor C. C. Cox, of Maryland, died in Washington on the 25th inst.

In forty years of labor Rev. Dr. Hill trained 10,000 girls in his famous school in Greece.

Rev. Joseph Cook has returned to this country from his journey around the world, and will commence his lectures in Boston next month.

Archbishop Whateley's daughter has long carried on a missionary work of great interest in Cairo at her own charges. The Khedive has presented her with land for her buildings, and her Cairo schools number 300 boys and 200 girls, more than two thirds of the girls and half of the boys being Moslems. She has a branch school of ninety pupils at Damietta.

On a recent Sunday for the first time in over fifty years the Bacon pew in the old Center Church in New Haven was empty during services. The many sons of the venerable Dr. Leonard Bacon, who now follow in the work to which their father devoted his life, were occupants of that pew from early childhood, and grandsons of the venerable pastor first sat there nearly a score of years ago. The Bacon residence on Church Street is no longer occupied by the family, the two daughters, Miss Nellie and Miss Alice, have gone to Colorado Springs, where one of the sons, Alfred, is professor in a college.

Items of Interest.

In Hungary children are taught in seven different languages.

Forty-eight deaths occurred in Mecca from cholera on October 29.

Traders from the Soudan report that El Obeid, which the False Prophet has been besieging, has been relieved.

Three hundred and three school-houses have been built in Indiana during the present year, at a total cost of $35,440.

A new cross has been erected on the lava beds in Oregon to mark the spot where General Canby was killed by the Modocs, the old one having been destroyed by the elements.

Every penny of the vast debt which bore down the City of Glasgow Bank four years ago has been paid, amounting to $55,000,000. Here is a lesson for the receivers of some of our home banks.

An express train on the Erie road was held at Elmira recently until all the unvaccinated passengers could be vaccinated; a traveller broken out with small-pox was taken from the train at Hornellsville.

It is estimated that $250,000 will be necessary to finish the Washington Monument, and the present Congress will be asked to appropriate the entire amount, so that the monument may be completed by the end of the next fiscal year.

Frozen meat trade between Australia and Great Britain is making decided progress. One curious fact is to be noted. While Australian meat is sold at a profit in London at 6½d., prime joints in Melbourne cannot be had less than 8d. a pound.

Woman's rights are obtaining recognition in Norway. The Parliament has just passed a law giving women the privilege of attending the universities and applying for degrees in all the arts and sciences; but the right to hold office is not yet accorded to them.

The French officers who went to St. Augustine, Fla., to observe the transit of Venus have placed their observatory on the old fort. Owing to the fact that there are a number of large vaults under the parapet, the officers found some difficulty in getting a firm basis, but they succeeded in establishing their instruments over a thick partition.

Cornell University is fortunate. Not long ago its library became possessor of some Wisconsin pine lands which were supposed to be moderately valuable, but owing to the recent rise in that kind of property are now estimated at over $2,000,000. The University itself owns $5,000,000 worth of such lands, which, when realiz d, will make her the wealthiest institution of learning in the country.

The deepest coal mine in America is the Pottsville, in this State. The shaft is 1,576 feet deep. From its bottom, almost a third of a mile down, 200 cars, holding four tons each, are lifted every day. They are run upon a platform, and the whole weight of six tons is hoisted at a speed that makes the head swim, the time occupied in lifting a full car being only a little more than a minute. The hoisting and lowering of men into coal mines is regulated by law in this State, and only ten can stand on a platform at once under penalty of a heavy fine. However, carelessness cannot be prevented, and unaccustomed visitors are appalled by it.

Books and Periodicals.

THE BEGINNINGS OF HISTORY ACCORDING TO THE BIBLE AND THE TRADITIONS OF ORIENTAL PEOPLES. From the Creation of Man to the Deluge. By Francois Lenormant. New York: Charles Scribner's Sons. 1882.

This book, announced in these columns two weeks ago, is one of profound interest and extreme value, especially to the Biblical scholar. The thanks of the American public are due to the Scribners for publishing this well-executed translation of the second French edition, under the supervision of Prof. Brown, of the Union Theological Seminary, who has furnished a short introduction and corrected numerous errors in citation, though he has added nothing to the original, except frequent references to other editions than the one named by the author, or to English translations of foreign works—thus facilitating the use of the book by English and American students.

The author is well fitted, both by the character of his mind and by his wide and varied learning, for the task he has undertaken, viz: the comparative study of the Biblical account of the beginnings of History and of the parallel traditions found outside of the Bible. The son of a distinguished professor of Archæology, he early devoted himself to archæological studies. After making himself master of classical antiquities, he took up with enthusiasm the new science of Assyriology, and is now justly regarded as one of its leading representatives. He is at present Professor of Archæology at the National Library of France. In this country, he is, perhaps, best known by the translation of his *Manual of the Ancient History of the East*, 2 vols., 1868-9, which was crowned by the French Academy, and has since passed through many editions.

Lenormant is a firm believer in supernatural revelation. It is refreshing to hear him proclaiming in the very centre of French culture, now so generally infidel: "I am a Christian, and just now, when my belief may be a cause for reprobation, I am more than ever desirous to proclaim it emphatically." He is a devout Roman Catholic, bowing in absolute submission to the authority of his Church. Still, his Romanism does not come to view in his book. Indeed he does not hesitate at times to set aside the Latin Vulgate rendering, as in Gen. III. 15. As a Christian he accepts without question the inspiration of the Bible in all that concerns religion and touches faith and morals, to which alone the doctrinal decisions of the Church extend; and it is not without reason that he adopts as his motto the words of Montaigne:

"*C'est icy, lecteurs, un livre de bonne foy.*"

But though a Christian, he claims to be at the same time a scholar. He will not admit that his faith as a Christian can at all interfere with his liberty as a scholar. They can never come into conflict. "As far as I am concerned," he says, "the two domains are absolutely distinct and not exposed to collision. There can be no quarrel between them, unless one encroach improperly on the territory of the other. Their truths are of a different order; they co-exist without contradiction, and I shall never consent to sacrifice one set to the other, for I shall never find it necessary to attempt it." Hence he allows to scientific criticism all the right it claims, with the conviction that we need fear no diminution of the real authority of the Bible from the freest historical investigation, provided that it be made in a truly impartial spirit, as free from hostile prejudice as from narrow timidity.

This explains his attitude toward the Scripture. He is reverent, yet free. He bows implicitly to its supernatural teachings, yet sees in it a human element, in virtue of which it is no authority for physical science, geography, ethnology, or even the external facts of history.

We are not surprised, therefore, when we find him regarding the early chapters of Genesis as consisting for the most part of selections from the stock of Semitic traditions common to the Hebrews, with the Babylonians, Phœnicians and their kin, freed from all polytheistic and mythological elements. They are still to him the bearers of a supernatural revelation—the vehicles of that Divine Spirit which moved the sacred writer. The proof of this he sees "in the absolutely new spirit which animates their narration, even though the form of it may have remained in almost every respect the same as among the neighboring nations. It is the same narrative, and in it the same episodes succeed one another in like manner; and yet one would be blind not to perceive that the signification has become altogether different. The exuberant polytheism which encumbers these stories among the Chaldeans has been carefully eliminated, to give place to the severest monotheism. What formerly expressed naturalistic conceptions of a singular grossness, here becomes the garb of moral truths of the most exalted and most purely spiritual order. The essential features of the form of the tradition have been preserved, and yet between the Bible and the sacred books of Chaldæa there is all the distance of one of the most tremendous revolutions which ever have been effected in human beliefs. Herein consists the miracle, and it is none the less amazing for being transposed. Others may seek to explain this by the simple, natural progress of the conscience of humanity; for myself, I do not hesitate to find in it the effect of a supernatural intervention of divine Providence, and I bow before the God who inspired the Law and the Prophets."

Such, whatever we may think of it, is the stand-point of the author—a stand-point of genuine Christian faith united with untrammeled critical freedom. It is from this point of view that he surveys both the Biblical history, from the Creation till the Flood, and the corresponding traditions among the pagan, especially the Semitic, nations.

After a preface, in which he explains his guiding principles, he gives the Scriptural text of the first eleven chapters of Genesis, with a few emendations based in general on the Septuagint version. Here he distinguishes between and indicates the Elohistic and Jehovistic sections; for it would seem that, though not without resistance, he has felt himself compelled as a scholar to yield to the evidence which, in his judgment, establishes the composite character of the books of the Pentateuch. "As is admitted to-day," he says, "by the highest authorities among writers of the orthodox Protestant school, in Germany and England, no less and resolute defenders of the revelation than the Catholics, I hold as fully demonstrated the distinction between the two fundamental documents, Elohist and Jehovist, which served as sources to the final editor of the first four books of the Pentateuch, who has done little more than establish a sort of concordance between the two, while leaving their redaction intact." But this distinction of Elohist and Jehovist is one thing; quite another is the question of date to be assigned to the two documents and to their final combinations in a single book. On this point the author pronounces no opinion, except to maintain contrary to the received view, but in accordance with the school of Graf—that the Jehovist is prior to the Elohist.

In the second and principal part of the book, the author presents us with the results of his comparative study of the Biblical account and of the parallel tradition. He has arranged his materials in eight chapters, treating severally of the creation of man; the first sin; the cherubim and the revolving sword; the fratricide and the foundation of the first city; the Shethites and Qainites; the ten antediluvian patriarchs; the children of God and the daughters of men; and, finally, the Deluge. In each he has gathered together from all quarters, but particularly from the Semitic people, whatever traditions serve to prove or throw light on the Biblical story. It is a rich treasury of facts, the collection of which must have involved much time and labor.

The book closes with five appendices of great value, giving, I, the cosmogonic accounts of the Chaldeans, Babylonians, Assyrians and Phœnicians; II, antediluvian Divine revelations among the Chaldeans; III, classic texts relating to the astronomical system of Chaldeans; IV, tables of the Chaldean-Assyrian calendar and other Semitic calendars; V, the Chaldean account of the Deluge, transcriptions of the text with interlinear translation.

From this meagre account of Lenormant's book it may readily be seen how rich it is in material for the student of the Bible. This is its real importance. We may differ from the author's view of inspiration, and reject his critical and exegetical opinions. There is certainly much that is not in accord with our traditional beliefs. But it must be noted, as Prof. Brown remarks in his introduction, that "the value of the book does not depend on the correctness of this or that opinion maintained in it. His warmest admirers will not claim for the author that he is always judicious. It is natural that so ardent and original a scholar should sometimes be incautious and hasty in his conclusions, and that so facile a worker should not always observe the greatest care in minute particulars. The worth of the volume, however, consists not in the safety with which we may take refuge in its opinions, but in the opportunity it gives us to form just opinions of our own. In this point of view, the spirit of its investigations is one of its two great advantages: the other is its full presentation of the historical and literary facts. With immense industry and patience, the author has collected materials from all available quarters, and arranged them for purposes of proof or illustration."

Lenormant himself makes no pretensions to infallibility. He expects that his book will raise numerous discussions and be assailed from very different stand-points. He concedes that there may be mistakes and errors, which are inevitable in so extended a course of research, bearing upon so many difficult subjects. But he thinks that even the severest censor will have to recognize the fact that the study has been conscientiously pursued, and on thoroughly scientific principles. One thing is certain: the book will stimulate thought, and, even if it did no more, it will deserve a place in every scholar's library.

A COMPEND OF BAPTISM. By William Hamilton, D.D. 12mo, cloth, price, 75c. Funk & Wagnalls, New York.

This books contains in brief the cream of the literature on the Baptismal controversy. Its aim is, by brief but exhaustive exegesis, to elucidate and establish the fact clearly that affusion is, at least as classical and scriptural a mode of Baptism as immersion, and that infants are entitled to their biblical right. The position of the writer will be learned from the following quotations at the close of the book. 1st. "That Real Baptism is no human operation, with water or in water, but is the work of the Holy Spirit." 2nd. "That sprinkling may be allowed to remain as one of the authorized modes of Ritual Christian Baptism." 3rd. "That the infant children of God's people are not deprived, by the New Covenant, of the ancient rights which they had under the Old Dispensation." 4th. "That the 'one Baptism' of God's Spirit unites all the members of Christ's body into one loving and harmonious communion."

THE LESSON IN THE CLOSET FOR 1883. By Charles F. Deems, D.D. In "Standard Series," No. 76. Price, 20 cents. Funk & Wagnalls, New York.

"The Lesson in the Closet," a series of articles by Rev. Dr. Deems, published in one of our Sunday-school periodicals, has attracted such attention as to lead to a solicitation that they be gathered into a book form. Instead of doing that, Dr. Deems has prepared a similar series for the FIRST SIX MONTHS OF 1883. It contains the revised version of the lesson for each Sunday, with injected annotations, accompanied by a devout meditation on each passage. It is intended to be spiritually helpful to teachers and scholars.

THE GOSPEL BY MARK IN PHONETIC SPELLING. By C. W. K. Price, 15 cents. Funk & Wagnalls, New York.

Issued to illustrate the reform in spelling as suggested by an able advocate of this movement. The system suggested is certainly novel, but has many arguments in its favor. The author gives rules and principles that underlie the changes proposed, but we think the reform contemplated will hardly be accomplished in the radical way here set forth.

THE CHILD'S GUIDE TO HEAVEN; OR, STORIES FOR CHILDREN. By Rev. E. Payson Hammond, the Children's Evangelist. Price, in paper, 10 cents; cloth, 40 cents. Funk & Wagnalls, New York.

It is claimed that the contents of this book, delivered in the first place as an address before one of the United Children's meetings, in Rochester, N.Y., have been the means of leading "a thousand and one" little ones to the fold of Christ; but we stand in doubt of the whole system of which it is a part. Religious excitements, so easily produced in the minds of the young, are in most cases deleterious in the end.

A LIBRARY OF RELIGIOUS POETRY. A collection of the Best Poems of all Ages and Tongues. With Biographical and Literary notes. Edited by Philip Schaff, D.D., LL.D., and Arthur Gilman, M.A. With illustrations. New York: Dodd, Mead & Co. 1882. Pp. 1004.

This is a very large, handsome volume, on tinted, gilt-edged paper, with illumined cover. The illustrations, which are unusually fine, are made up of the portraits of the leading poets, with a fac simile of their autographs. It is wonderful to see how large a body of poetry has been put into the neat double columns of this volume, without the least crowding. The type is large and clear and the pages agreeable to the eye. But it is not mere quantity, or even the manner in which it is presented, that makes the book attractive. The quality of the contents is almost everything. The best poems of the best men of all ages are here collected and classified. Some of the living men, Tennyson, for instance, have revised their contributions when submitted to them in proof. The book is a treasury, and will be of permanent value.

SCHOLAR'S HAND-BOOK ON THE INTERNATIONAL LESSONS. Second Series. Fourth Year. 1883. Studies in Acts and in the Old Testament. Phila.: American Sunday-School Union, No. 1122 Chestnut St. Single copy, bound, 15 cents; 100 copies, $12. In cardboard, single copy, 12 cents; 100 copies, $10.

An admirable book for those who have adopted the International Lessons. It contains maps and illustrations, and is full of exegetical and practical hints.

OUR CONTINENT, published this week, opens with an illustrated paper, by Helen Campbell, on the man whose sign manual appears on nearly all that is historic in Philadelphia—Benjamin Franklin, "of Boston"—and, in spite of the familiarity of the subject, it is treated with freshness and originality. An admirable account of Alma Tadema and his works, also illustrated, is of timely interest, now that this famous artist is at the zenith of his powers. This article is prepared by an intimate friend of Mr. Tadema, with his consent and co-operation, and contains some facts never before made public. The portrait of the artist—a superb engraving by Thomas Johnson—and some of the examples of his painting, were selected by Mr. Tadema himself. "The Bath," finely engraved by John P. Davis, is said to be a great favorite with the artist, which he specially wished reproduced for this article. "Confederate Gold," a Thanksgiving story, by Eliot McCormick; Thanksgiving Poems, by Hester M. Poole and Mary Bradley, and interesting chapters of Julian Hawthorne's "Dust" and Judge Tourgée's "Hot Plowshares," complete, with the regular Editorial Departments, an agreeably varied table of contents. An evidence of the deserved prosperity of this excellent Weekly Magazine appears in this number in the use of heavier paper than heretofore, with a marked effect in the excellence of the printing, which is fully equal to the best art work of the day.

The Christmas ST. NICHOLAS. The great holiday number comes laden with its seasonable freight of mirth and good cheer; and chiefest among its special features is a Christmas story, by Louisa M. Alcott, entitled "Grandmamma's Pearls."

Other timely features are, first, the bright, colored frontispiece by R. B. Birch,—a snow scene, with children, pony, and dog, and an unmistakable Christmas flavor. Then there is a graphic account of a long dog-sledge journey on Lake Winnepeg, capitally illustrated by Farny; a Christmas poem by Nora Perry; and a clever short story, "The Christmas Fairies," that is a true story as well. Malcolm Douglas contributes a pathetic little Christmas tale; and two pages are given to the words and music of a simple but tuneful "Christmas Carol."

Besides the foregoing, there is much that is not a whit less attractive just because it does not happen to be more appropriate to Christmas than do any and every season. The beginning of "The Story of the Field of the Cloth of Gold," for instance: a charming tale, weaving in, most delightfully, the principal incidents of the famous meeting of the Kings in the Golden Valley. "Mary and her Garden," a six-page poem, written by Eva L. Ogden, engrossed, and beautifully illustrated by Alfred Brennan, which deals with some little-known adventures of contrary Miss Mary. An amusing "Alphabet of Children," with a jingle and a picture for each letter. A quaint and highly original fairy tale, by Frank R. Stockton, who also contributes another installment of "The Story of Viteau."

J. T. Trowbridge's serial, "The Tinkham Brothers' Tide-Mill," is also continued, with three chapters of accumulating interest.

In addition to all this is an article on whale-hunting in Japan, by William Elliot Griffis, and "The Discovery of the Mammoth," by C. F. Holder, with a startling picture by James C. Beard.

The entire number, including the "Departments," is copiously and handsomely illustrated by the cleverest designers for children.

The December WIDE AWAKE is the holiday issue, and is probably the largest and finest single number of a young folks' magazine ever published; it appears in a beautiful cover printed in colors, and its page of contents gives a tempting array of titles, and an impressive list of authors. Two frontispieces open the number: "Lost on the Way to Grandpa's," by George F. Barnes, and "The Mother and the Child," from Bourgereau's painting, with a border designed by E. H. Garrett, and illustrating Mrs. A. D. T. Whitney's poem with the same title. Mrs. Whitney's poem is followed by one from Elizabeth Stuart Phelps, "The Little Mud Sparrows." Celia Thaxter and Helen Hunt are also represented by poems with very beautiful illustrations. Farther on is an illustrated group of poems contributed by English poets: "A Christmas Carol," by Christina Rossetti, "Wings," by Dinah Mulock Craik, "The Conquest of Fairyland," by A. Mary F. Robinson, and "Garden Fairies," by Philip Bourke Marston. There is also a Russian Folk-Lore Ballad, by Mrs. Craigin, with seventeen illustrations by Miss McDermott. Two serials are begun: "The Silver City," by Fred A. Ober, which promises to be a realistic romance of the best sort, and "Old Caravan Days," by Mrs. Catherwood, a story of the old Turnpike times and the white tent-wagons. Mrs. Diaz also begins an amusing series, "The John Spicer Lectures." Besides Mr. Gilman's Dictionary paper, and Mr. Hale's To-Day paper, there are two delightful and very pictorial articles: "Our Dogs at Eversley," in which Rose Kingsley, the daughter of Charles Kingsley, gives amusing reminiscences of her father's famous dogs, and "Old Fashioned Cookery," by Luthera Whitney, with twelve drawings. After this the number is crammed like a pudding with plums, with sparkling short stories from the best story writers in America: there is "A Case of Coincidence," by Rose Terry Cook, and "Dolly's Christmas Kettledrum," by Nora Perry, and "Nelly's Heroics," by Mrs. Harriet Beecher Stowe, and "How Sin Hop went Ashore," by John Coryell, and "Two Modern Little Princes," by Margaret Sidney, and "The Isle of Peace," by Eliot McCormick, "A Fortunate Misfortune," by Susan Coolidge, &c., &c. One hundred and fifty original engravings illuminate the number, and will be long remembered and long preserved.

Only $2.50 a year. 25 cents a number. D. Lothrop & Co., Publishers, Franklin street, Boston, Mass.

LITTELL'S LIVING AGE, December 2d, 1882, contains: Mozley's Reminiscences, Edinburgh Review; The Ladies Lindores, part XIV, and False Coin in Sacred Hermeneutics, Blackwood's Magazine; Some Aspects of American Public Life, by James Bryce, Fortnightly Review; No New Thing, part VIII, Cornhill Magazine; American Perfumes, Queen; and choice selections of poetry.

For fifty-two numbers of sixty-four large pages each or more than 3,300 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with the Living Age for a year, both postpaid. Littell & Co., Boston, are the publishers.

Obituaries.

DIED.—At Lock Haven, August 21st, 1882, Mrs. Margaretta Mayer, wife of the late Rev. Jacob Mayer, in the 82d year of her age.

Mrs. Mayer was a daughter of William and Catherine Tate. She was born in Philadelphia, Jan. 10th, 1801, and was baptized in her infancy by Rev. Samuel Helfenstein, D. D., then pastor of the Race Street Reformed Church. She was also by him received into full communion with the Church by the solemn rite of confirmation. Her Christian profession she adorned with a life of obedience and activity in the Church. While she remained in Philadelphia, she served as teacher in the Sunday-school connected with the Race Street Church.

In 1823, she was married to Rev. Jacob Mayer; this union lasted 50 years. During this long period of time she was a true helpmeet unto her husband, sharing with him the cares and the trials which a life in the gospel ministry involves, and making many sacrifices for the sake of the Church. The death of her husband occurred in 1873; this was a severe blow to her, the effects of which she continued to feel down to the end of her life. Mrs. Mayer was the mother of five children, only three of whom survive her; one of these is the Hon. C. A. Mayer, President Judge of the 25th Judicial district composed of Centre, Clinton and Clearfield counties. She was an affectionate mother and a kind, sympathizing friend, with whom it was a pleasure to associate.

Though deprived of the privilege of attending her own Church for a number of years, while residing at Lock Haven, she never changed her church relations, but always manifested a strong attachment to her own Church, and rejoiced in her welfare.

She retained her strength and vigor in a remarkable degree up to within the last few years of her life, when the weaknesses of age began to make themselves felt, and she was finally called to her rest full of years, and ripe for the grave. Her funeral took place from the residence of her son, Hon. C. A. Mayer, and was attended by a large concourse of people, among whom were a number of prominent men. The services were conducted by Rev. I. S. Stahr, of the Reformed Church, assisted by Rev. Joseph Nesbitt, D.D., of the Presbyterian Church.

Thus has another mother in Israel fallen and gone to her reward. To us who remain, her life is an incentive to renewed faithfulness and activity in the service of our Church. S.

DIED.—At his residence, at Catawissa, on the evening of Nov. 8th, 1882, Mr. John Ritter, aged 77 years, 1 month and 23 days.

In the death of Mr. Ritter, Catawissa has lost an honored and worthy citizen, whose presence will be missed by many persons, and in many places. He was a man highly respected by all who knew him for the sterling qualities of his character; of a quiet and retiring disposition, he made little display; but by the force of his character his influence was widely felt. He was the friend of the poor, especially the widow and orphan. Many of his gifts were known only to those who received them, and these often knew only that they were sent "by a friend." Thus fulfilling the command, "Let not thy left hand know what thy right hand doeth." He was one of the oldest members of the St. John's Reformed Church, of Catawissa, and in his death the congregation has lost a zealous, upright and consistent member. He was liberal even to a fault in supplying the needs of his congregation. With him, the only question was, How much is needed? and when satisfied in his own mind that it was for the advancement of the Church, he was ever ready to respond with a liberal hand to all her wants. In the building of our new church, he subscribed $2000; and when that was exhausted, he continued giving as the funds were needed up to the time when he was so suddenly stricken down, until he had given the sum of $3000; and we have no doubt that he would have paid on until it was finished. For his whole heart was in the work, constantly urging to hasten its completion. But when he could almost see to the end, the Lord said unto him, Come up higher.

Mr. Ritter was married August 15, 1844, to Miss Catherine Maltz, to whom he proved a very kind husband. She remains to mourn his departure. He was in remarkably good health until Saturday, November 4, when he had a hemorrhage by the rupture of a blood vessel, by which he was prostrated. Drs. J. K. Robins and son were soon at hand, and all was done for him that medical skill could do. But he continued growing weaker, until Wednesday evening about 6 o'clock, when he fell gently asleep in Christ, as we trust, in whom he believed. On the following Monday, he was borne to his resting-place amid a large concourse of relatives and friends. The sermon was preached by Rev. W. C. Scheaffer, of Danville, from 1 Thess. 13: 14, after which his pastor, Rev. G. B. Dechant, gave a short sketch of his life, basing his remarks on Rev. 14: 13, "And I heard a voice from Heaven, saying unto me write, Blessed are the dead which die in the Lord, from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Revs. Deiner and Neiman, of the Evangelical Lutheran Church, were also present, and took part in the service. D.

Acknowledgments.

Received for the New Castle Mission, from the Amity Missionary Society, Meyersdale charge, $5.00.
J. M. SOUDER, Pastor.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.

Rev. A. R. KREMER,
Rev. D. B. LADY,
Rev. H. H. W. HIBSCHMAN, D.D., } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, DECEMBER 6, 1882.

The excitement attendant upon the late elections has passed away, and electrotypes of crowing roosters are disappearing from our secular exchanges. We hope that some of the gush and energy will now be expended for the up-building of the Church. Men ought to be up to their natural character in affairs pertaining to religion. There is something wrong when a man is an enthusiastic worker in political contests and yet a drone in the higher work of saving souls.

We are sorry to see it stated that the Evangelical Synod of Basle, Switzerland, has passed a resolution that baptism shall not be essential to confirmation or to partaking of the Lord's Supper. This, if true, will not only necessitate the alteration of the Catechism, but revolutionize the whole scheme of religion. And if the sacrament which Christ instituted as vital to the Church in the new spiritual dispensation, can be abrogated, what is there to prevent men from brushing any and everything else away?

This prevailing idea, that the sacrament which the Swiss Synod has ignored, is at most an immaterial custom or mere outward form from which the operation of the Holy Ghost is to be rigidly excluded, may easily be the starting point for a trend to infidelity. And after while we may hear that the church authorities at Basle have reached the point of the advanced republicans of France, who not satisfied with civil marriages and civil funerals, are beginning to practice civil baptisms. A fortnight ago, at a village in the Indre-et-Loire, the Mayor officiated, and pouring some white wine on the child's head, pronounced the words:—"Pierre Victor, I baptize thee in the name of Liberty, Equality, Fraternity. Vive la Republique." By the way, if water may be substituted for wine in one sacrament, as some of the "advanced" temperance people say, why may not wine be substituted for water in the other, as the French communists assert?

Rev. Dr. C. Z Weiser has published a Monograph of New Goshenhoppen and Great Swamp Reformed Charge, of which he is now pastor. It makes a book of 166 pages, and comes from the press of Daniel Miller, Reading, Pa. The work covers a period of one hundred and fifty years, during which a succession is traced, and "it is now possible," as the author says, "to pass one's hand over the entire line, like another Ariadne, and guide one's self from 1731 to 1881." Certainly the little volume gives evidence of careful research and study through long years, and has rescued much history from oblivion. The book gives not only the the geographical changes of the charge, but a picture of the pastors from Goetschey down, with facts and incidents that illustrate the peculiarities of the people and the spirit of the times.

The history is of more than local interest, as it delicately but candidly describes the Free Synod movement in East Pennsylvania, where men thought it a duty to oppose Theological Seminaries, Sunday-schools, religious newspapers, as such, and seceded from the Church. The account of these things is given by original documents, behind which Dr. Weiser stands holding them up as demonstrating the folly of strifes, which most of those engaged in them lamented before many years, and from which they had the grace to recede.

The book while showing that the former times were not in every respect better than our own times, is upon the whole, a demonstration of the power of grace in overcoming obstacles, and raising men and communities to advanced stages of Christian life. There are some very tender things in the monograph; for instance, the letter written to the consistory in 1789, by Rev. Nicholas Pomp, setting forth the conditions upon which he would accept the pastorate until the son of the deceased Faber could be educated to take his father's place.

The pastorates of the Goshenhoppen charge have been long; only a few men holding them during the century and a half which has intervened since its establishment. What is remarkable is that three times in the history of the field, father and son have worn the same mantle Dr. Weiser, with the spirit of modesty, says little about himself during the twenty years that mantle has been on his own shoulders, but the facts and figures he presents show that his work has not been in vain. We hope that this Monograph will incite others to record the annals of the congregations over which they preside. A few years with their shifting of scenes and characters, often make it impossible to gather up things that posterity would like to know.

A recent number of the Lancaster *New Era*, pays this tribute to one well known, in our church: Dr. Higbee, Superintendent of Public Instruction, made a most favorable impression upon all with whom he came in contact during his attendance at our Teachers' Institute. He is a gentleman of culture, of broad views, and practical methods. With the retirement of Dr. Wickersham from the head of the department of public instruction, a place he had so long and creditably filled, it was feared by many that the loss of his executive ability and extended experience as teacher and superintendent could not be supplied. But those best competent to judge cheerfully bear testimony that Dr. Higbee admirably fills the bill. It is to the credit of Governor Hoyt that he put the interests of our public schools above all partisan or personal considerations, and made a selection which observation has shown was founded upon the exact fitness of things.

Rev. J. Spangler Kieffer though by no means old in years, is the senior pastor in Hagerstown, Md. We do not know the exact year in which he went there, but it must have been about 1870, and we remember the hard time he had in getting away from Huntingdon, Pa., which was his first charge. Elder Jacob Heyser and the writer pulled through a sixteen mile mud hole over the Warm Spring Road from Chambersburg to Mercersburg, to attend the special meeting of Classis at which the vexed question had to be settled. The single-tree broke with the wheels a foot deep in the mire, and a hickory withe had to be substituted with the aid of nothing but a small penknife, a monkey wrench and plenty of good humor. But the difficulty in getting through the stiff clay was nothing compared with that of satisfying the earnest elder from Huntingdon, that the transfer of the young pastor was the right thing to do. We doubt whether Bro. Dunn will not yet contend that the congregation he represented was wronged, but in these "piping days of peace" he as well as others, will let bygones be bygones. But since then Brother Kieffer has clung to Hagerstown, though not always free from the trials and discouragements that beset any earnest minister. All the other congregations have changed pastors during his stay, and temporary vacancies have given him much to do with the people and members of the different denominations; and he is now looked upon as a spiritual adviser throughout the religious community. What the diffident pastor seemed to be impressed with when we last saw him was the universal kindness of his people, and now we see that on the 23d ult., they made him a handsome donation—not that his salary was unpaid, but because they wished to gratify themselves by some additional mark of esteem. This was very commendable, especially as it was done in the spirit that served to make the donors the honored parties. The address of the occasion was made by Hon. Lewis C. Smith, President of the Chesapeake and Ohio Canal, who performed his duty gracefully, and the evening was spent in social enjoyment.

Mr. Leland's letters published in the MESSENGER and kindly copied by a large number of our contemperaries, have called out so many inquiries, that he is gratified by the interest he has excited on the subject of which he treats. But we must say for him that he cannot be expected to reply to letters unless they contain a postage stamp with which to prepay the answer. He requests us to say especially that all applications, payments, etc. for "Art Work Manuals" should be sent not to him, but to his publishers, at the *Art Interchange*, 140 Nassau Street, New York. Our correspondent is doing a great deal of gratuitous labor, but it does not follow that because a person edits a series of works in one city he must keep the accounts of sales. "I have heard," he writes, "of a gentleman who wrote a poem which he used to peddle, but I believe such a method of disposing of books is not usual."

The above is appended to a note of explanation from Mr. Leland, which we take this method of making public:

"I have used the word 'Art' so freely that there is danger lest the modest reader who admits that he knows nothing about 'that dreadful Art' as Mrs. Merdle called it, may misunderstand me. Minor or decorative art embraces not only carpenters' work, upholstery or furniture in every branch, but basket making, tin-ware manufacture, in fact the production of every thing useful into which taste enters, or in which design takes a part. And such of these as children can learn, should be taught them, after they can design, for the one who can draw a pattern really finds nothing difficult. As there is nothing at all remarkable when a man who has mastered the principles of philology as laid down by Bopp and Grimm, learns a great number of languages very easily, so there is no cause to wonder if a boy who can design should easily master many minor arts. This is in fact a law which has not as yet been properly recognized."

The *Presbyterian Journal* says: "The First Church of Jersey City Heights (Dr. E. W. French, pastor), at its annual meeting just held, elected two deaconesses to aid the deacons in their work among the poor of the congregation. In the First Presbyterian Church of New Albany, Ind. (Rev. J. W. Clokey, pastor), the officers, elders, deacons and trustees have resolved to recommend to the congregation that they establish such a Board, and that eight of the ladies of the congregation be elected to constitute it."

The importance of reviving the order of deaconesses has been discussed among the Presbyterians and others for some years, and we are glad to see the matter taking such a practical turn. The *Independent* in speaking of the movement some time ago, said: "It is a new thing which nobody will object to." That indicates an advance on past prejudices. The time was, when deaconesses were looked upon only as protective nuns, and twenty years ago when a gentleman of Maryland gave five thousand dollars, the interest of which was to bedisbursed among the poor, by pious females set apart for the purpose, he had to guardthe wording of his bequest for fear of wounding the sensitive consciences of some people. But why should not devoted Protestant women give themselves to this work as in the days of the Apostles? The building of hospitals and the increased attention paid to the indigent every where willcall for just such help.

Rev. F. W. Kremer, D. D., recently held the last communion of the thirty-second year of his pastorate at Lebanon, Pa, and the increase in his congregation shows no diminution in the efficacy of his work. The communion was the largest in the history of his flock, and fifty-two persons were added to the church. Thirty-seven of these were confirmed, nineteen of whom were males and ten of whom were heads of families. Thirteen were received on certificate.

Thanksgiving Day was very generally observed in this city. The English Reformed congregations held a joint service in Christ church on Green street. Rev. J. I. Good preached an interesting and practical sermon. Dr. Van Horne was not present, having been called away to bury his aged father.

The most Reverend Archibald Campbell Tait, Archbishop of Canterbury, and Primate of all England, died on the morning of December 3d. He was born in Edinburg, Dec. 22d, 1811, and educated at the University of Glasgow, and at Baliol College, Oxford. He held many important positions and was appointed to the Archiepiscopal See upon the death of Dr. Longley in 1868. He was a broad churchman, and one of the most noted acts of his life was the amendment to the so called "Burial Bill"—allowing other services than those of the Church of England to be used. This he pushed through the House of Lords in 1877. He was very popular, and the London *Spectator* says, he will hereafter be remembered as the most conspicuous occupant of Augustine's throne since Tillotson.

We regret to hear of the extreme illness of Rev. J. Saml. Vandersloot. As we go press very little hope is entertained for his recovery.

Trinity Reformed Church at Seventh and Oxford streets, Rev. Dr. Klopp, pastor, made a very narrow escape on Sunday last. It caught fire from a defective flue, but the flames were extinguished before great damage was done. Take care brethren! it costs too much money and anxious labor to build churches, to have them swept away in a few hours.

Messrs. Charles Scribner's Sons, having sold nearly 175,000 volumes of Lange's Commentary on the Bible, announce that for the sixty days next, succeeding Nov. 25th, they will supply clergymen with any volume of that great work at the very low price of $3.00 per volume, bound in cloth. After that time old prices will be resumed. Our ministers who have some of the volumes may now complete their sets, and those who have none may avail themselves of this offer to purchase. Congregations wishing to present to their pastors a work which will be both useful and acceptable, will find in this set the one best suited to their purpose. Part of the set will be supplied, when, for any reason, the whole is not required. Remittances should be made by post-office order, check, or draft on New York. All others will be at the risk of the sender. Address Charles Scribner's Sons, Publishers, 743 and 745 Broadway New York.

Here comes Bro. Binkley's note, as usual. Fifteen new subscribers for the MESSENGER, in the Doylestown charge, is his report for the week. All the families have not yet been visited. Rev. C. L. Sheip is the pastor.

CONCERNING BAPTISM.

Baptism is both a sign and a seal of God's covenant of grace and mercy. As such it is highly significant for every member of the Church purchased with the blood of the Lamb. It is expressive of internal—invisible—purification of heart and soul—the spiritual entity—by the Holy Ghost. To be truly such, it must be performed in the name of the Father, and of the Son and of the Holy Ghost. This is according to the instruction of the Lord Jesus Christ. All professors of gospel religion, whatever their denominational peculiarities may be, must assent to this, for it is plainly said: "*Make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Ghost.*" To use any other formula takes from the rite the sweet comfort that the three persons of the adorable Godhead are equally interested in man's salvation.

Various definitions are given of this sacrament. It is defined as a memorial of the Father's wonderful love in giving His Son to die for sin: a pledge of the love of Jesus in offering Himself the ransom for sin: a visible token of the indwelling grace and power of the Holy Ghost, fitting and qualifying the believer for heaven and glory: the external rite of admission into the Christian Church; the evidence of the believer's participation in all the saving benefits of Christ Jesus. From all of these definitions we are to infer that a proper, scriptural baptism is a most gracious blessing—that it is a sacrament of grace. Not such, however, without its complement faith. Faith must be fixed on Christ as the only Saviour. Then is the sacrament of great value, confirming the blessings and promises of God's covenant, being actually the sign of divine renewal, relationship and illumination

As it is a high and holy ordinance, a sign of "spiritual blessings," and "a seal of the righteousness of faith," it is to be administered to all classes and conditions of men whom it pleased God to include in His covenant—to all to whom forgiveness of sin, life everlasting, and the gift of the Holy Ghost is granted. And he who despises this sacrament and treats it with contempt has no assurance of being in a salvable state.

Children as well as grown persons are included in Christ's world-embracing commission to His disciples. They have a right inalienable to the blessing of the sacred rite.—They are to be baptized as well as adults.—It is placing them in proper position before the unbelieving world. It is the public recognition of their relation to the covenant and Church of God. Withholding the rite from them is ignoring the relationship God means they are to sustain to Himself. As baptism is a badge by which the Church is separated from the world, children are to receive the same to distinguish them from the children of Turks and Infidels. It is an indescribable wrong to deprive them of the initiatory sacramental blessing—It is contrary to the dictates of reason to give them no place in the Garden of the Lord. Surely God wants them in it. Surely He means they are to enjoy all the sanctifying influences of the Spirit, abiding in the midst of the believing Host—the Ecclesia. Surely it is against the mind of Christ: "Suffer the little children to come unto Me, for of such is the kingdom of heaven." No explanation of this gracious saying of Jesus is correct that does not allow that children are capable of receiving good, grace, and are to be brought by parents in faith believing to the Master for the blessing. There are only two ways in which we can bring children to Jesus, namely, prayer and baptism. Parents are to bring their offspring to the throne of grace daily: they are to consecrate the same by baptism to the service of the Father, Son and Holy Ghost. But how can parents expect their children to grow in the grace of God, in answer to their prayers, if they are not planted into the house of the Lord; if they do not recognize them as plants of the Lord's planting? How can they teach them that God is their Father, the Lord Jesus Christ their Saviour, and the Holy Ghost their Sanctifier without a sacramental relationship existing? We cannot understand. To teach the child to sing, "Jesus loves me this I know," a glorious gospel truth, and withhold the sign and seal of God's covenant of grace and mercy in Jesus Christ, seems to us most grave absurdity. For us it is grand and sublime that the world-wide commission allows us to recognize children as baptized members of the Church to be taught to observe and to do the things the Lord commanded; to pray for them, and labor to bring them "into the whole fullness of the grace of the Father, and of the Son, and of the Holy Ghost. It is our scriptural and Church-historical right to baptize children of believing parents. It is the right and solemn duty of parents indisputably to have the sign and seal of God's covenant put upon their children: and teach them the way of life and salvation by precept upon precept, and line upon line, and by godly example. God says: "I will be thy God, and the God of thy seed.". "The promise is unto you and your children." "He that believeth and is baptized shall be saved."

H.

Communications.

A LONG AND IMPORTANT PASTORATE.

The MESSENGER recently apprised its readers of the resignation of the Rev. I. G. Brown, as pastor of the Mercersburg charge, after having served it a full quarter of a century. Such a long pastorate necessarily embraces many interesting occurrences, and in the present case this interest is heightened by the fact that its scenes were laid at a place which was for years the seat of our institutions of learning. For this reason the writer of these lines takes pleasure in giving facts and figures which he had the privilege of obtaining recently as he "passed by that way," as matters of interest to the readers of the MESSENGER. These, of course, can barely furnish even a glimpse into the inner social life and history that belongs to such a pastorate.

When Rev. Brown was ordained and installed as pastor on June 20, 1857, the congregation numbered about sixty members, and was greatly on the decline. Gradually, new life was infused, and among other things the old smoky wood stoves in the church gave place to coal stoves and furnaces, the old lamps to new ones and a chandelier, and the dingy walls and ceiling were elegantly frescoed. A chancel, altar, baptismal font, reading desk, and the painting of the pulpit, pews and galleries all followed. In due time a parsonage, very pleasantly located, was secured and paid for. Later on, organs for the use of the congregation and Sunday-school were purchased, a sweet-toned bell was hung in the cupola, and a new roof, at a cost of about $500, was put on the building. Church aid societies under different names, for home and benevolent purposes, were always maintained, as well as weekly devotional meetings.

In his farewell sermon on November 12, Pastor Brown said that from the high eminence he then occupied in point of time, he viewed with very great pleasure the labors of his ministry among this people. He baptized 337 infants, solemnized 239 marriages, attended 326 funerals, and received into membership 471 persons, an average of about 19 a year. He spoke touchingly of the hallowed memories clustering around all these sacred acts and scenes, as also of the many communion seasons, and the regular Lord's Day services, together with the gradual growth in attractiveness and interest of the Christmas festivities and Sunday-school work. The presence formerly of the principal institutions of learning and of others since, including the professors and their families and the students, and the kindly and beneficial relations that always subsisted with them all, was duly adverted to. The many acts of kindness shown him and his family could not be forgotten, even if they could not be named or counted. At one time he received a gift of a carriage, blankets, whip and appliances belonging to the horse; then again, a sewing machine, a morning glory stove, a china set, his tin and glass weddings were duly celebrated, etc., etc. Of course the trials and afflictions growing out of the death of a member of the family and others, as well as out of evils and hindrances in the congregation, formed a chapter in this history.

The regret with which the people part with their pastor and his little family was kindly

and officially expressed in the action of the consistory already published. The respect entertained for Brother Brown, and the confidence reposed in him by the church at large, may be seen in the fact that the late General Synod elected him as its first Vice-President, and also in that the Synod of the Potomac a year ago chose him as its President, as well as in many other ways by which positions of trust and responsibility were confided to him, and this in spite of his naturally reserved disposition. Brother Brown is just in the prime of life, and has no idea of retiring from the active duties of the ministry; and a minister of his ability, experience, and conscientious devotion to his calling, will, no doubt, soon find an open door of usefulness.

VIATOR.

A WORD TO SUNDAY-SCHOOLS.

Do all our Reformed Sunday-schools get the "Helps" which our Board of Publication furnishes for Sunday-school work? I fear not. Some have been getting "foreign" helps, because they are a little cheaper. All surely ought to know that the lowest priced article is not always the cheapest. It is especially true in religious literature, that the cheap "stuff" is too dear at any price. Reformed children want *Reformed* teaching, not Mr. Cook's or anybody's else. It is a great wrong to our children to "stuff" them with the milk-and-water stuff published by some parties whose main object is to make money out of our Sunday-schools. Of course they can sell cheap when they can sell hundreds of thousands of copies of their lesson leaves and papers to the denominational schools. We all know that large editions can be printed at a lower price than small ones. If our church will patronize her own Board we, too, can soon sell cheaper, but even now there is so little difference that it ought not to keep any from taking their own helps. Suppose the Board even does make a little on her publications, it does not go into individual pockets, but is used for furthering the interests of the church. We ought not withhold the means of enabling the Board to do all the good possible.

If we believe in Reformed doctrines and teachings, give the Board a chance to help teach the children of the church. We vouch for it, there are no better helps anywhere to be had—there are none as good for Reformed children.

What then does each Sunday-school need?

1st. Each school will need a sufficient supply both of primary and advanced lesson papers. The primary lesson papers are printed on red paper, and have pretty, appropriate picture illustrations. If you have never tried them, do so at once. The little folks will be delighted with them.

The advanced have brief general instruction on the lesson, questions, notes and catechism. They are well suited, and have given universal satisfaction where used.

2d. You want the *Quarterly* for the larger scholars. This costs but fifteen cents a year, and, as a simple plain commentary on the lesson, is most excellent for the young. Think of comments and lessons for 52 Sundays at *fifteen* cents.

3d. You want the *Guardian* for teachers and the grown up young people.

This is published once a month, contains 32 pages, half of which is the very choicest religious reading, and half of which is devoted to fuller notes, and comments on the Sunday-school lesson. The Guardian is always worth its weight in gold to old or young.

4th. You want *Sunshine* for the little folks and the *Treasury* for the older ones. Both are very cheap, beautifully illustrated, and "chuck" full of superior instruction for children and youth.

How shall you pay for all these?

Ah; this is the serious question with many! Well, in twenty years experience, I have found this plan work well. Give out to the school that as many copies of these helps as are needed will be sent for, and ask the school to pay for them in their Sunday collections, during the first three or six months of the year—allowing opportunity, of course, for any special collections.

Remind the scholars occasionally of the duty to contribute for this end, and, if necessary, call attention of parents to it in the congregation, or take up a congregational collection to meet deficiency, if any.

The scholars will read and use their papers with more interest, if they pay for them. We always appreciate more, as a rule, what costs us something.

As regards the *Guardian*; let teachers pay half of it (50 cents) for the privilege of keeping it, and pay the other half out of the general treasury. Of course, the children must be taught to give to the benevolent exercises of the church. They should be allowed to do this, at least for a good part of the year, and on special occasions, as Christmas, Easter, and Whitsunday.

Let any school try the plan I have suggested, if, heretofore, they have feared not being able to meet the expense of getting all our Sunday-school helps. In case any school has a different plan that works well, stick to it. I only recommend ours because it has worked well with us. Now is the time to order your helps, if you have not done so yet.

Yours truly, J. W. L.

WANTS.

In planting the foundations of our beloved Zion in a new territory, the first thing of importance is a house of worship. The next thing of importance is to be in a position to praise God. This is a means of inspiration, preparing the ambassador of Christ to preach the word with power, and the congregation to receive it to the comfort and joy of their souls. In order to this in our Mission Church at Ridgely, Md., it is necessary that we should have an organ. We have among our members those who can follow an instrument, but cannot lead in singing. The consequence is, we are frequently without the praise of God.

We desire to secure an instrument costing about $75 to $100 net. We appeal to the Church to remember us, and help us to accomplish our purpose during the gift season upon which we have entered. Then, when we meet in the house of the Lord, we can heed the injunction of the Psalmist, "Praise ye the Lord." For Christ's sake we ask it brethren and sisters of the Church. Let not our appeal be in vain. Send us what you can to our address, Millington, Kent Co., Md., till Christmas; after that to Ridgely, Caroline Co., Md.

J. HANNABERY.

P. S.—A good physician would do well to locate at Ridgely, Md., as there is none within miles of the place, and it would be very desirable if one of the Reformed faith would establish himself here and aid in building up our mission interest.

J. H.

CONSTITUTIONAL QUESTIONS.

The constitution says in regard to special meetings of Synod, that they can only be such "as were constituted at the previous annual meeting." We take it for granted that this rule also applies to special meetings of Classes.

1. Does this rule imply that only such members of Classis or Synod who *did* attend the annual meeting have a right to participate in the business transactions of the special meeting, or those who had a right to attend, but were prevented from doing so?

2. When a delegated elder, *primarius*, requests his *secundus* to occupy his seat at the annual meeting, and is unable to do so, must in that case the respective congregation remain without representation at all special meetings during the year?

3. There is still another phase to this question. Supposing an elder, who *did* attend the annual meeting, is, during the year, succeeded in office by another, is he still entitled to a vote at any special meeting that may occur, or has a newly elected delegate, who did not attend the previous annual meeting, a right to represent his congregation at such meetings?

An answer to the above is respectfully solicited.

N. G.

Will some one versed in the Constitutional laws of our Church throw light upon the above subject.—ED.

PRACTICAL OBSERVATIONS.

Strange facts reveal themselves in the history of a life in a few brief years. Results are frequently attained by a change of circumstances which could never have been reached if that life had not been arrested from its ordinary surroundings.

My neighbor, a hard working laboring man, had a large family to support. He was a good man at heart, but his manner was gruff and uncouth. His children could not fail to be impressed with their coarse home surroundings. They were greatly lacking in those pleasing traits, which are the product of culture and home refinement.

Death invades the household. Both parents are taken away, the children are scattered, and the little cottage passes into the hands of strangers. Years glide noiselessly away, and a young man appears at the parsonage. Manly in his bearing, and courtly in his actions, he seeks an interview with his pastor. He seriously asks the question, what course he shall take to fit himself for the office of the gospel ministry.

What a contrast. He who was not long ago an ungainly lad, with little sign of promise, is now sitting with gentlemanly bearing, equal to the training of a Chesterfield, asking the important question how he may be best prepared for one of the most responsible positions of life. This orphan boy, now verging into manhood, has been under the Christian training of Bethany Orphans' Home. It was no wonder that when he appeared before the Sunday-school in his native village, that they who knew him when a lad, were utterly surprised at the marvelous change wrought in his life in a few brief years.

Several months ago a letter was received from a lady visiting Buffalo, soliciting aid in securing reliable help. In the same letter she mentioned the fact that her former servant was most excellent, and that she was a member of the Reformed Church. After her return to her native city, she made a personal visit, when she again spoke in the highest terms of the noble Christian character of her who served her so conscientiously and so well up to the time of her marriage, adding these words. That heretofore she knew very little concerning the Reformed Church, but that she had come to the conclusion, that a Church that could develop such noble traits of character, so faithful and trustworthy in the humble life of a servant, challenged her profound respect and her highest admiration. That worthy woman who has made a noble record wherever she has been, received her entire Christian training under the benign culture of Bethany Orphans' Home.

Influences like these have wrought on many hearts and opened many hands to aid in raising from the ashes an edifice sacred to the cause of the orphan, where the homeless shall be trained for faithful service in the Church of our Lord and Master.

J. P. S.

CHRISTMAS AND THE ORPHANS.

We are approaching the anniversary of our Saviour's birth. It will bring great joy to all the people. How many hearts and homes will resound with the mirth and music of pious pleasure. Amid your abundance forget not the fatherless. During the year the contributions for Bethany Orphans' Home have almost all been designated for the building fund. As a consequence our receipts for current expenses have been small. They did not cover one half the outlay for the maintenance of the Home. Whilst associating our festive joys with the Babe, born homeless and laid in a manger, let us bring our offerings to Him by helping to provide homes for His little ones.

B. B.

SUNDAY-SCHOOL CONVENTION.

The ministers of the Second District of Maryland Classis, held a convention in Trinity Reformed Church, Adamstown, Frederick Co., Md., on Tuesday and Wednesday, November 21st and 22d.

There were present, Revs. N. H. Skyles, *pastor loci*, E. R Eschbach, D. D., G. L. Staley, D D., A Shulenberger, C. Clever, M. L. Firor, S. S. Miller, and T. F. Hoffmeier. Four sessions were held. Dr. Staley presided; J. Fenlon Thomas of Adamstown was secretary. The subjects discussed were, "The true position of the Sunday-school," "How can parents aid the Sunday-school," "The preparation of the teacher and the scholar," "How can the Sunday-school aid the missionary cause," "The Reformed Church," "The Catechism and Catechizing," "The Festivals of the Church Year," "Missions, Home and Foreign."

The audiences were good, especially at night. The people paid close attention to all the discussions, and seemed deeply interested in all that was said and done. The general expression was that the meeting was too short, that the convention should have continued several days longer. It is better however to stop while the people are wishing us to go on, than to go on when they are wishing we would stop. Good impressions seemed to be made, and it is hoped that good will result to the congregation from the meeting.

The good people of Adamstown vied with each other in entertaining the members of the convention, all of whom went away with very kind recollections of their stay among these hospitable friends.

H.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES

Rev. D. F. Brendle writes:—On October 15th, I confirmed 18 young persons, 11 boys and 7 girls, in the Altona congregation. On Sunday following I had the largest communion I ever held there. On November 18, I confirmed in the New Reformed Church in Williams township, 12 persons, 6 boys and 6 girls. On Sunday following I had a large communion, and in the afternoon I dedicated the organ in the same church.

A correspondent under date of November 28, writes as follows from Jonestown, Lebanon county, Pa.:—"Yesterday, Rev. Tobias Kessler, pastor-elect of the Swatara charge, arrived at our village. Upon his arrival he found all his goods properly and safely housed. The surprise, astonishment, and gratitude depicted on the countenance of himself and his good wife, was enough to melt the heart of a stone.

To-night the good people and friends of the Jonestown Reformed congregation paid him a visit of welcome. The good cheer they brought with them, both in kind words, willing hands, and donations, were enough to make happy a much more exacting family than the "Pastor and Frau Pastorin." It is useless to attempt to describe the pleasant time which all enjoyed to the full The address of welcome by C. D. Zehring, Esq., was a gem in happy and felicitous expression, and cheered both people and pastor.

Rev. W. B. Sandoe also writes saying that his people in the Ringtown charge have aided him in securing a horse, buggy and sleigh. He now thinks that if he had a good warm robe he would be all right for the winter. His aged companion expresses her obligations to the people of St. Paul's congregation for cleansing the parsonage.

The eighth anniversary of St. Luke's Reformed Sunday-school was held in the chapel, on Marietta avenue, on the evening of the 19th ult. A full house lent inspiration to the occasion, which was one full of interest and rejoicing. The opening service and the antiphonal reading of Scripture were conducted by the Superintendent, Rev. William F. Lichliter. They were followed with prayer by Chas. E. Denues, Esq. The Secretary, Rev. P. M. Trexler, read the report of secretary and treasurer, also the result of the missionary boxes handed in by the scholars. These boxes, held by one third of the scholars for a term of eight months, contained $17.60 The other reports showed that steady progress has been made during the year. The addresses of the evening were delivered by Mr. B. F. Bausman and Rev. Dr. Theodore Appel.

A number of the boys and girls of the primary departments recited the First and Twenty-third Psalms and portions of the Catechism. The hymns and chants were of a most appropriate nature and the entire anniversary service proved most enjoyable to all who were present.

The harvest home and fall communion services have all been held in the Lower Saucon charge, of which Rev. A. B. Koplin is pastor, and they were very well attended. There were 25 persons received into full communion with the church by confirmation, and two on confession, making 27 in all. The collections for benevolence at these services aggregate the sum of $142 25.

SYNOD OF PITTSBURG.

At a communion held at Brush Creek church, of which Rev. D. B. Lady is pastor, November 5, 25 persons were received into full membership, 20 by confirmation and 5 by certificate or renewal. Two persons were received in the Manor congregation three weeks previously. The charge is at present engaged in erecting a parsonage at Manor station.

DEDICATION OF BETHANY ORPHANS' HOME.

The new edifice of Bethany Orphans' Home at Womelsdorf, Pa., will be dedicated with appropriate religious services, on Thursday, December 14, 1882, at 1 P. M. Dr. T. C. Porter, of Easton, Pa., will deliver an address in the English, and Rev. L. K. Derr, of Reading, Pa., an address in the German language.

The destruction of our former building by fire called forth an amount of practical sympathy on the part of the people of the Reformed church, such as, of its kind, has seldom been equalled in our denomination. We cordially invite the kind donors, and all our friends to join us in giving this new building to God by a solemn act of worship.

All persons coming over the Philadelphia and Reading Railroad can get the usual reduced rates for day excursion tickets. A special train of cars will be run from Sinking Springs to Womelsdorf, for the benefit of those who may come over the Reading and Columbia Railroad.

Our visiting friends can get lunch at the Home.

By order of the Board of Managers,

B. BAUSMAN.

NOTICE.

MEETING OF THE MUSIC (JOINT) COMMITTEE OF THE POTOMAC SYNOD AND OF THE SYNOD OF THE UNITED STATES.

The above Committee is hereby requested to meet at the Publication Rooms, 907 Arch Street, Philadelphia, on Thursday, December 14, 2 o'clock, P. M. A full attendance is desired as business of importance is to be attended to.

E. E. HIGBEE, D. D., Chairman.

RENEWAL OF OFFER FOR FATHERS OF THE REFORMED CHURCH.

Until December 31, 1882, we will send, postage paid, the five (5) vols. of Fathers of the Reformed Church for $5.

REFORMED CHURCH PUB. BOARD,
907 Arch Street Philadelphia.

To Pastors of the Synods of the United States, Potomac, and Pittsburg.

The above Synods having complied with the overture of the Reformed Church Publication Board, in requesting their Pastors to take one collection a year in each congregation, for the benefit of said Board, we are prepared to furnish Pastors with offering envelopes, already printed, which they can distribute among their people for the purpose of aiding in carrying out this request. We will send, *free* of charge, any number desired. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street,
Philadelphia, Pa.

CHRISTMAS BOXES.

We will fill orders for CANDY BOXES of the following kinds and prices:—

SATCHEL SHAPE.

1 lb.	per 100,	$2.00
½ lb.	"	1.75

FOLDING MANILLA.

1 lb.	per 100,	$1.30
½ lb.	"	1.10
¼ lb.	"	.90

"MERRY CHRISTMAS" printed on all, and the name of Sunday-School printed on same per order. To insure orders being filled in time, they must be sent in good time beforehand.

Address,

Reformed Church Pub. Board,
907 Arch Street,
Philadelphia.

THE MESSENGER FREE.

According to our usual custom, we will send

THE MESSENGER

to all *new* Cash Subscribers, from this date to 31st December, 1883, thereby giving them two months subscription *free*.

Address,

REFORMED CHURCH PUB BOARD,
907 Arch St., Philadelphia.

OFFER OF PREMIUM FOR TRACT NO. 2.

The undersigned would hereby offer a Premium of TWENTY DOLLARS in gold for the best Tract on "The Work of Missions in the Reformed Church in the United States." Tract must not exceed 1400 words in length.

The committee to whom manuscripts are to be sent and who shall decide as to the one meriting the Premium, consists of Revs. J. O. Miller, D. D., York, Pa.; Theodore Appel, D. D., Lancaster, Pa., W. H. H. Snyder, Elders W. H. Seibert and Rud. F. Kelker, Harrisburg, Pa.

Manuscripts must be signed by an assumed name and sent to any member of the Committee by January 25, 1883. The assumed name and the real name of the author to be sent to the undersigned. All manuscripts to be the property of the undersigned.

What is desired is a Tract that will, in a brief, practical, and instructive way, best present the subject for the information of the church, and the progress of the work that is before us as a Church.

CHARLES G. FISHER,
907 Arch Street,
Philadelphia, Pa.

October 27, 1882.

CHURCH ALMANAC FOR 1883.

Our Church Almanac for 1883 is now ready for distribution. The following is the schedule of prices:

1 copy, postage paid,	$ .10
12 copies,	.65
50 "	2.50
100 "	4.75

To which must be added 12 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

We have endeavored to improve the appearance of the Almanac, and have it contain as usual an amount of matter that must prove interesting and instructive to every Church member. We have also added eight more pages—which gives more space to be filled with valuable reading matter. We have tried to make it truly a year book for the church. For this purpose we hope pastors and members will aid in its circulation, so that it may reach at least every family in the church. Send in your orders at once.

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch street, Phila.

REFORMED CHURCH ALMANAC AND YEAR BOOK FOR 1883.

[WESTERN.]

We have received a supply of the above Almanac, and will fill orders for it at the same rates as the publishers.

Single copy, post paid,		$ .10
One Dozen,	"	.80
50 copies,	"	3 00
100 "	"	6 00

Address,

REFORMED CHURCH PUB. BOARD,
907 Arch St., Phila.

GERMAN ALMANAC FOR 1883.

We have received a supply of German Almanacs for 1883, from the German Publishing House, Cleveland, O., which we will furnish at the following rates:—

Single copy, postage paid,	12 cts.
Twelve copies,	95 cts.

To which must be added 15 cents a dozen for postage, if sent by mail.

A discount of five per cent. for cash.

Address,

REFORMED CHURCH PUB BOARD,
907 Arch street, Phila.

BUSINESS DEPARTMENT.

Rev. Charles G. Fisher,
Superintendent and Treasurer.

TERMS OF THE MESSENGER:

$2.20 *a year, in advance*, postage included. Six copies to one address for one year, $11 00.

No papers discontinued, except at the option of the publishers, unless orders are *sent direct to the Publication Office*, at least two weeks before the time subscribed for expires, and all arrearages are paid.

The publishers will not be responsible for notice given to an agent or postmaster.

When arrearages for more than a year are due, they are collected through a solicitor.

The date appended to the subscriber's name on the slip pasted on each paper, indicates the day and year to which he has paid.

Renewals should be made, if possible, before the date transpires. If two issues are allowed to be sent after that time, and a notice to discontinue is then received, the subscriber will be charged for the six months commenced.

☞ Remittances should be made by Check, Draft, Postal Money Order, or Registered Letter, and to be made payable to the order of the REFORMED CHURCH PUBLICATION BOARD.

☞ Should you remit, and on examining the label on your paper you do not find the proper credit given after two weeks have elapsed, please inform us by postal, so that any failure to reach us may be discovered, or any mistake or omission may be corrected.

☞ COMMUNICATIONS for the paper, to insure prompt insertion, should be addressed to "THE MESSENGER."

CHRISTMAS SUPPLIES.

SERVICE, No. 1,	Whitmer, Per Doz.	40
" " 2,	"	25
" " 3,	"	25
" " 4 (New),	"	25
" " 5, with Music, 10 Selections (New), and Five Copies of Hull's Annual, 1879, containing Anthems—noted in service—with every 100 Copies ordered, per hundred,		$5.00

Specimen Copies, Five cents each.

All Postpaid. Copies of the Five Services, Fifteen cents.

The latter Service is what Sunday Schools who have no facilities for selecting suitable pieces (Carols) with Music, want. Indeed, it will prove just the thing for all Sunday-schools that will wish to have a well-arranged service—interesting and instructive to all.

CHRISTMAS ANNUALS for 1882.—Hull's, Mrs. Pitt's, Bigelow & Main's, Ward & Drummond's, &c., at usual prices. Specimen copies, Five cents each.

CHRISTMAS CARDS in variety, and at all Prices Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Phila., Pa.

COMING EDITION OF HYMNS

FOR THE

REFORMED CHURCH

(POCKET),

FOR CHRISTMAS GIFTS.

Will be ready about December 10, 1882, at the following prices:—

Roan Emb., Plain,	.50
" " Gilt,	.65
Imitation Turkey, Gilt,	1.00
Real " " stiff or limp,	1.75

SAME WITH FORMS FROM ORDER OF WORSHIP.

Roan Emb., Plain, 65c.; do do. Gilt,	90c.
Imitation Turkey, Gilt,	1.25
Real Turkey, Gilt, stiff, or limp,	2.00

Name, 10 cents each.

ALSO

FORMS—For Ministers and others.

Muslin, Limp, 35c.; Morocco, Limp, 75c.

Usual discount to parties ordering large quantities.

Will be printed on good paper and in best styles of binding. Orders filled in their turn. Address,

REFORMED CHURCH PUB. BOARD,
907 Arch Street, Philadelphia.

Also the following:

REFORMED CHURCH HYMNALS WITH TUNES.

Small Print.

Roan Embossed,	$1.25
" " Gilt,	1.50
Imitation Turkey,	2.25
Real Turkey, Gilt,	3.25

Large Print, without Tunes.

Muslin Embossed,	$1.25
Roan Embossed,	1.50
" " Gilt,	1.75
Imitation Turkey,	2.75
Real Turkey, Gilt,	3.50

Books by Rev. J. H. Good, D. D.

Prayer Book and Aids to Private Devotions, postpaid,	30c.
Church Members' Hand-Book, new, 176 pages, 50c.; per dozen,	$5.00

And all the Publications of the German Publishing House, Cleveland, Ohio.

All of the above books sent postage paid on receipt of the retail price, or by express, subject to discount.

SUPPLIES FOR SUNDAY-SCHOOLS.

LIBRARIES, REWARD CARDS, TICKETS, &c., &c., at as low prices as they can be purchased elsewhere, to be had at our store. We hope that those who are in need of such will give *our*—rather *their*—store the preference. Bear in mind *we* can furnish you with everything in this line at the same rates as they can be obtained anywhere else. Give us a trial!

HYMNS & MUSIC FOR SUNDAY-SCHOOLS.

Hymns and Carols, by Miss Alice Nevin. $4.50 per dozen. Companion of Praise, by Rev. Dr. Van Horne, D. D $3.60 per doz. Song Treasury, by J. H. Kurzenknabe. $3.60 per doz. Silver Echoes, New, by J. H. Kurzenknabe. For Primary & Intermediate Classes, $2.40 per doz. Also all Music Books published at Publisher's prices. We solicit orders for any of the above, which will be promptly and satisfactorily filled.

Hymn Books, Order of Worship, Golden Censer, Catechisms in all styles of binding, and at all prices.

SUPPLIES FOR OUR MINISTERS.

We can fill orders for Sermon, Note, Cap and Letter Paper, Envelopes, Inks, &c., &c., Scratch Tablets of all sizes, &c., &c., at reasonable prices

Also all orders for Miscellaneous Books at prices as *low as offered by any house in the trade*.

We respectfully solicit the patronage of the Church. Address

REFORMED CHURCH PUBLICATION BOARD,
907 Arch Street, Philadelphia.

Youth's Department.

DANGER.

Write it on the liquor store,
Write it on the prison door,
Write it on the gin shop fine,
Write, ay write this truthful line:
"Where there's drink, there's danger."

Write it on the work-house gate,
Write it on the school-boy's slate,
Write it in the copy-book,
That the young may at it look:
"Where there's drink, there's danger."

Write it on the churchyard mound,
Where the drink-slain dead are found,
Write it on the gallows high,
Write it for all passers-by:
"Where there's drink, there's danger."

Write it underneath your feet,
Up and down the busy street;
Write it for the great and small,
In the mansion, cot, and hall;
"Where there's drink, there's danger."

Write it on our ships which sail,
Borne along by steam and gale;
Write it in large letters plain,
O'er our land and past the main:
"Where there's drink, there's danger."

Write it in the Christian's home:
Sixty thousand drunkards roam,
Year by year from God and right,
Proving, with resistless might,
"Where there's drink, there's danger."

Write it in the nation's laws,
Trampling out the license cause;
Write it on each ballot, white,
Politicians, read it right:
"Where there's drink, there's danger."

—*The Amendment.*

LITTLE HELPS.

BY AUNT HESTER.

"Oh! mamma, mamma! please get up for I do want ten cents so bad."

"What does my little man want with so much money, when we have so little?" answered the kind mother, pushing the flaxen hair back from the brow of her little eight-year old boy. His big blue eyes had flashing gleams of intelligence and earnestness, as he looked into his mother's face. His heart went pit-a-pat for fear she did not have the sum asked for.

"Johnnie, hand me your little mug from the mantel, and I will see what I have for you."

The mug was handed down carefully and the contents counted—four coppers and a nickel—nine cents.

"That is all, my son," said Mrs. Mason.

"Well, mamma, lend me your chip basket." The mother did not ask why he wanted it, knowing he would tell her all by-and-by. Johnnie took the basket and went down the street to the carpenter's shop, and seeing no one there but Mr. Green he asked if he would give him a basket of chips.

"Certainly, my son," said Mr. Green. "You may have all the blocks and shavings you can carry." Johnnie gathered his basket full, thanked Mr. Green, and then trudged on with his burden to the house of Mrs. Bruce, an old lady who lived alone. He knocked at the door; and when she came he asked if she wanted a basket of shavings to light fires with.

"Well, bless my heart, if it isn't little Johnnie Mason," exclaimed the old lady; "come in, child, and tell me how your dear mother is. I havn't seen her in a long time. What do you ask for your chips, son?"

"Ten cents," said Johnnie.

Mrs. Bruce paid him the money, and Johnnie left, feeling as happy as a king. He next went to Mr. Brown's store, and asked the clerk for a box of blacking and a brush, offering his ten cents. The clerk looked at the amount, laughed and asked if he intended to black boots

"Yes, indeed," replied Johnnie earnestly. "Won't you have yours blacked?"

Charles Rines pulled off his boots, and then went to his fellow clerks, and three pairs of boots were given Johnnie to black. His little determined face, and care not to soil anything, made up a lesson in itself to them.

"Little boy, what do you charge?"

"Five cents a pair." Johnnie's heart bounded with joy when he received the fifteen cents.

Charles Rines said, "Call again, little man, and you can always get a job."

The next place Johnnie went was to Tony Butler's the barber. He stopped, looked through the open window, and then stepped in the open door.

"Do you want your boots blacked, Mr. Tony?"

"Why, yes. Are you the fellow what blacks the boots and makes them shine?"

"I will try, Mr. Tony."

"Off they come then," said Tony, handing them over with a flourish.

Johnnie thought it was hard work this time, for his arms ached from so much exercise. The customers glanced at him with surprise; but he kept industriously on, and when done had five cents more added to his treasure.

"Now I will go to Mr. Stoner's. He keeps coffee, sugar, and herring. I want mamma to have a good breakfast."

After hopping along, he stepped in the store. A burly Irishman said:

"Halt, young one, or I will know the reason why. Don't you know any better than to come hopping where your betters are mopping?"

Johnnie very much frightened, said, "I did not mean any harm."

Just then, a voice from the inner room called out:

"Jerry, what are you fussing about? Let the boy come in."

Johnnie walked very carefully over the floor into the inner room, where sat Mr. Stoner. He made known his errand, and then Mr. S. asked him about his parents, and was pleased with his quick, intelligent replies. "Here are my boots," said he encouragingly, "and my son's also. He is not out of bed yet."

He sighed as he thought how much labor that son might save him if he were only in earnest like poor little Johnnie. Johnnie, busily brushing away, did not notice the bright face full of fun looking at him from the bed in the corner of the room. Will Stoner at last called out, "Puss in boots, come out in the daylight," Johnnie, not catching his meaning, said: "He did not hear you. Shall I call him, sir?"

At this, Will laughed heartily, and jumped out of bed and was in his clothes in a moment.

"My son it sounds pleasant to hear you laugh so; but take care, do not wound the feelings of this industrious little lad."

"Father, where did he come from; why is he here, and where is he going?" laughed Will.

"He is just the nicest little bit of a bootblack I ever saw," said Mr. Stoner.

"Come often, then," said Will, "and we will work together sometimes."

"Dear, impulsive Will," softly said Mrs. S.; "he has a kind heart."

After Johnnie had finished his task, he told what he wanted for his money, and his basket was filled full. Then homeward he turned his steps, thinking of his dear mother and her glad surprise at his success. His little heart was nearly bursting with joy.

Mrs. Mazie Mason was one of nature's noble women. She commenced her married life with bright prospects. Only a few happy years had slipped away, when one day her husband was brought home crushed, with death depicted on his features, from the train, where he had for so long been faithful. With pleading voice, he said to her: "Mazie, bear up for the sake of our dear child, and train him to be an honest, good man." She took up her burden then and there, for with her husband's death her worldly comforts vanished, and poverty stared her in the face. When with her little babe she went out to wash at the homes of the wealthy, it was a sore trial, but the lessons of fortitude and patience she gave to all with whom she was brought in contact, were never forgotten. The young girls employed in the factory near her home went to her for advice, and the little fancy work she knew was taught to them when they came to her room after dark. In her humble way when well she was indeed a missionary, but now sickness has enfeebled her and her unceasing toil has weakened her, so that at last she cannot rise from her bed.

Little Johnnie was distressed to see his mother suffer, and remembering that he had heard the little boot-black on the corner say he always had plenty of work, he determined to try what he could do, and the result I have told you.

Little footsteps are heard on the stairs—a glad rush into the room follows, and Johnnie is telling his story almost incoherently, and displaying his basket. A prayer of thanksgiving ascends from the mother's heart as she showers kisses on the brow of her boy, and clasps him to her breast. "Faith and hope are mine. Like as a father pitieth his children, the Lord pitieth those who trust in Him. He is indeed my helper in time of need."—*American Rural Home.*

"Boots blacked inside" is posted at a doorway on Washington Street. But who wants his boots blacked inside?

TRUST IN A PROMISE.

A little girl whose mother had always told her the truth, and taught her to trust in her promises, went with her one day to a large town. The child had been used to living in the quiet country, and the noise and the bustle of the city were not pleasant to her. A great crowd was gathered to see some show in the street, and Lucy pressed her mother's hand, for she felt afraid.

"Don't be afraid, my child," said her mother. "I won't take you into any danger. Keep hold of my hand, and nothing shall hurt you." Lucy believed her mother, and was happy.

After a while it began to rain. The mother looked at her delicate little girl, and said:

"Lucy, dear, I am afraid to take you any farther on account of the rain. I have some business in another part of the town. I must leave you in this store. Don't go away from it, and I will come for you as soon as I get through my errands."

The child looked into her mother's face and said:

"You won't forget me, I know."

Then her mother kissed her, and left her in the care of the storekeeper.

At first she was amused by seeing the gay ribbons measured, and in watching the ladies who came in to do their shopping; but after a while she grew tired, and wished for her mother to come. Then a little girl older than she came in, and they began to talk together. Lucy told her she was waiting for her mother, who had promised to come for her when she got through her errands.

"Aren't you afraid your mother may forget you?" asked the little girl.

"No, I'm not afraid. I'm sure she won't do that," said Lucy.

"How can you be sure? She *may*, you know."

"She *promised*," was the child's reply, "and I never knew my mother to break her promise."

Another hour passed away. How long it seemed to Lucy! The customers had all gone home. The people in the store were putting away their goods. It was growing dark, and the gas lamps were lighted; but still her mother did not come. A lady came into the store whom Lucy knew.

She lived near her father's house, and offered to take her home in her carriage.

"No, thank you, ma'am," said Lucy; "mother said she would come for me, and I know she will keep her promise."

At length her mother came. How glad Lucy was to see her! And when they were sitting by the fireside in the evening her mother told her this was just the kind of trust that God wanted His children to exercise. He gives promises in this Book, and expects us to believe them, just as we believe the promises of our parents and dear friends.—*Canada Presbyterian.*

COMPLIMENTS.

Those who welcome flattery are generally persons who badly need praise. Real merit needs none. A flatterer complimented Dr. Wayland very highly on one of his discourses of which he thought very little. "What you say," replied the good man, "gives me no better opinion of myself, but a much worse opinion of you." Says a writer in the *Churchman:*

When I was young I knew a girl who was so fond of compliments that she was perpetually seeking them, and after receiving one would repeat it to her friends as proudly as if it had come spontaneously. Even now, when she is past middle age, she is the laughing-stock among our young people, because she still courts and repeats compliments as in her youthful days. So blinded is she by her vanity, that she never suspects that she is being ridiculed by those who wickedly pretend to admire her; neither will she believe that the persons who flatter her speak disparagingly of her to others.

A woman or girl who lays aside the modesty and feminine reserve that are an ornament to the female character must expect this. A compliment to be of value should be sincere and spontaneous, and delicately expressed. Experience shows that it is not the girl whom a man feeds with flattery that he tries to win for himself.—*Anon.*

ALMOST HOME—BUT LOST.

How important it is to sail on a ship which has the Master on board. Some years ago a minister, now preaching in New York city, was preaching in Liverpool, England. It became there his duty one evening to bring a message of sadness to the wife of the first mate of a steamer, the Royal Charter. The ship had gone round the world in safety, and had reached Queenstown, where its arrival was telegraphed to Liverpool. When two or three hours out of Liverpool the ship was overwhelmed with sudden calamity, and over four hundred persons perished. Among them was the unfortunate officer. The minister, who brought the dreadful intelligence to the wife, found her sitting in her parlor, with the table spread, and all things in preparation for the anxiously expected return of her husband. The news was appalling as an earthquake shock; and the woman, with a look of inexpressible grief on her face, with an anguish too deep for tears, could but seize the minister's hands with both of hers and exclaim: —"O, so near home, and yet lost!"

Have you ever thought of it, young reader, how near one may reach the harbor of heaven, and yet be forever lost? Many a soul is stranded in the seas of unbelief and sin, and never gains the heavenly port. Jesus once said to a man:—"Thou art not far from the kingdom of God," and yet we do not learn that the man ever entered in. Be sure that you are on a vessel that has Jesus aboard, and the safety and ultimate success of the voyage is assured.—*Little Star.*

ONE SONG.

It is not mine to run
With eager feet,
Along life's crowded ways,
My Lord to meet.

It is not mine to pour
The oil and wine,
Or bring the purple robe
And linen fine.

It is not mine to break
At His dear feet
The alabaster-box
Of ointment sweet.

It is not mine to bear
His heavy cross,
Or suffer, for His sake,
All pain and loss.

It is not mine to walk
Through valleys dim,
Or climb far mountain-heights
Alone with Him!

He hath no need of me
In grand affairs,
Where fields are lost, or crowns
Won unawares.

Yet, Master, if I may
Make one pale flower
Bloom brighter, for Thy sake,
Through one short hour;

If I, in harvest fields,
Where strong ones reap,
May bind one golden sheaf
For love to keep;

May speak one quiet word
When all is still,
Helping some fainting heart
To bear Thy will;

Or sing one high, clear song,
On which may soar
Some glad soul heavenward,
I ask no more!

—*Independent.*

WHAT RAILROAD TRAINS ARE WORTH.

But few persons as they see one of the fast express trains go by are aware of the value of such a train. What is known as the Royal Limited Express over the Pennsylvania road, represents over $120,000, as follows: Engine, $12,000; baggage car, $1,200; smoking car, $5,000; dining-room car, $12,000; five elegant Pullman cars, $18,000 each, $90,000. While this may seem to be an exception the ordinary express train represents $83,000 to $85,000. The engine and tender, which are considered together, valued at $10,500; the baggage car $1,000; the postal car, $2,000; the smoking car, $5,000; the two ordinary passenger cars $10,000 each; and three palace cars $15,000 each—total, $83,000. This is a low rather than an excessive estimate of one of the fast expresses. The palace cars put down at $15,000 are in many cases worth $18,000, and some Pullman cars are now run that cost in the neighborhood of $30,000. Is is stated that the average value of a freight train is still greater than a passenger train when the rolling stock and value of property are included. Sometimes the freight on one of these through trains aggregates in value $250,000 to $300,000, and what is a little singular is the fact that the trains moving westward are more valuable than those moving eastward—a large per cent. of the west-bound business is merchandise of valuable machinery, while nearly seventy-five per cent. of the east-bound business is grain, which is carried in a car costing $450, and the property carried will average $400 per car, so that the entire train of twenty-five cars, engine included, are not worth over $34,000 to $35,000, while frequently one carload of merchandise coming west will represent that value, and the palaces on wheels, carrying thousands of passengers and the thousands of freight cars carrying millions of valuable property, are dependent for safety upon one man—the engineer. There are other men—the conductor, baggage-master, fireman and three or four brakemen—but the hand upon the lever and the brain directing it have an immense responsibility.—*Westchester Record.*

MAN AND ANIMALS.

There can be no doubt that dogs associate with barking in certain tones especial emotional states in their companions. In fact, it is probable that dogs can, in this way, communicate with each other a wide range of states of feeling. But these states are present states, not states past or future. They are their own states, not the states of others. A dog can call his companion's attention to a worriable cat, or he may have his attention aroused by exclaiming "cat." But no dog could tell his companion of the successful "worry" he had just enjoyed, or suggest that they should go out for a "worry" to-morrow morning. And here we come upon what seems to me the fact which raises man so immeasurably above the level of the brute. The brute has to be contented with the experience he inherits or individually acquires. Man, through a language, spoken or written, profits by the experience of his fellows. Even the most savage tribe has traditions extending back to his father's father (Sproat). And the civilized man—has he not in his libraries the recorded results of many centuries of ever widening experience and ever-deepening thought? Thus it is that language has made us men. By means of language, and language alone, has human thought become possible. This it is which has placed so enormous a gap between the mind of the man and the mind of the dog. Through language each human being becomes the inheritor of the accumulated thoughts and experience of the whole human race. Through language has the higher abstract thought become possible.

Pleasantries.

"I have been grossly insulted!" exclaimed Brown. "That scoundrel Smith called me a liar!" "How unfortunate!" remarked Fogg. "You couldn't deny the accusation without endorsing it. Could you?"

Minister (to Rory)—"Why weren't you at the kirk on Sunday?" Rory—"I wis at Mr. Dunlop's kirk." Minister—"I don't like your running about the strange kirks that way. Not that I object tae yer hearing Mr. Dunlop, but I'm sure ye widna like yer ain sheep straying away into strange pastures." Rory—"I wadna care a goat, sir if it was better."

Two countrymen from Onion Creek came to an Austin lawyer to consult about bringing a joint suit against a neighbor. The first granger began to tell the lawyer the cause of the trouble, embellishing it rather liberally. "Don't tell him any lies, Bill," interrupted the other. "It is his business to put in the lies. You will get him confused if you go to mixing your lies with his."

Excused: Many years ago, when Chief Justice Oakley was holding court, among others who applied to be excused from jury duty was a common-place-looking man, with a few spots on his face. "What's the excuse?" asked the Chief Justice, without raising his head. "I've got the itch!" said the man, with a scared look. "Let the clerk scratch him out," said the judge, without a smile, and he called for the next man.

Young Hostetter McGinnis, one of the fashionable young bloods of Austin, took a young lady to church Sunday evening. As he had been up quite late the night before, he was very sleepy, consequently he did not flirt with the fashionable young lady, as he had heretofore been in the habit of doing in church.—"What is the matter with you?" she whispered. "I am not feeling well," he whispered back. "You wake up and giggle a little, anyhow. If we don't misbehave ourselves in church, people will think we are married, and I want you to understand I've got a reputation to sustain." After that Hostetter McGinnis and the young lady acted so improperly that the sexton had to go and whisper to them to keep quiet.

Religious Intelligence.

At Home.

The collection of "Peter's pence" for the Pope ordered by Cardinal McCloskey a few years ago brought an average of about $325 from each of the fifty churches in the archdiocese of New York. With suburban churches this amount will reach over $20,000.

The effort of the United Presbyterians to raise $500,000 in commemoration of the first twenty-five years of their existence meets with great success. Seven persons have each subscribed $5,000. The funds will be used for foreign missions, home missions, etc., with aid to their colleges and theological seminaries.

The freshman class at Wellesley college numbers more than one hundred students. The whole number of students is four hundred and seventy. The faculty has been increased to sixty members. The college buildings are full; whenever a vacancy occurs some one from the list of applicants is notified and the place is filled.

At the semi-centennial services held at the Ithaca Methodist Conference recently, four divines, who had been in the ministry fifty years and upwards, gave an entertaining account of their experience. Among them the Rev. James Irwin, formerly of Oswego, stated that he began preaching in 1831, on a circuit covering 365 miles, and that for his first year's labors he received the then munificent sum of $60, of which $4 was in cash.

The Church Building Commission of the Protestant Episcopal Church in the United States is vigorously engaged in raising $1,000,000 to be kept as a permanent fund to build new church edifices by loans and gifts. The Corresponding Secretary, Rev. C. H. Malcom, D. D., was formerly connected with the American Peace Society, Boston. It has been suggested that $20,000 be contributed in Philadelphia and vicinity to be known as the "Bishop Stevens Fund" to aid churches in this direction.

Abroad.

There are said to be in India 1,325,000 Roman Catholics and 325,000 Protestants.

The Siamese language is so poor that it is found difficult to translate the Scriptures into it.

The establishment of a Roman Catholic archiepiscopal see in the North of England is being considered.

Five men who were formerly Brahmin priests are now engaged in Christian work in connection with the Santhal Mission in India.

Six thousand petitions, bearing 679,000 signatures, in favor of a Sunday Closing bill for England, have already been presented to Parliament.

A tribe of wandering Arab herdsmen have embraced the Catholic faith, and an Italian priest travels with them as they move from place to place seeking pasturage for their cattle and horses.

There is now a Presbyterian population in Victoria of 132,560, or about 20,000 more than in 1871. This increase is considered satisfactory, as the immigration thence from Scotland has been small during the past ten years, as well as for other seasons.

Dr. Begg, the leader of the anti-organ movement in the Free Church of Scotland, protests vigorously against their use in divine worship as being mere "human inventions." In reply the Edinburgh *Scotsman* argues that in logical consistency Dr. Begg has really no standing ground, as he allows his precentor the use of a tuning-fork. "If," as the writer put it, "you allow the use of one instrument to suggest the first note of the Psalm, how can you object to an instrument that suggests the subsequent notes?"

Those who labored in the districts in India during the famine and helped to gather in the thousands of adherents who voluntarily renounced heathenism for Christianity have been surprised at the smallness of the number who have lapsed into the old religion. One of the districts in which these accessions were specially large was the Tinnevelly, and Bishop Caldwell, of Madras, whose diocese includes this district, writes very encouragingly of the stability of these Christians. During the past year he says the number of villages in which Christians reside has increased by eight.

The beatification of Sir Thomas More and Bishop Fraser has been proposed at the Vatican. Cardinal Manning took the initiative in the matter, and has had the English State archives consulted for information to be used as evidence. In the ordinary course of such proceedings the petition would have had to wait several years, but a Pontifical dispensation has already permitted the first step to be taken, and the advisers of the Congregation of Rites will, it is said, soon be summoned to decide whether there is any objection to the introduction of the cause. Should they decide that there is no such objection, the Pope will decree that the cause be introduced, and Fraser and More will at once be entitled "Venerable." It is said that 300 of the fellow-martyrs of these worthies are included in the proceedings.

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Look out for such now. It's time for over-buying and all sorts of mistakes to show themselves. We try to keep ready to turn other folk's mistakes to account for ourselves and for you.

Third circle, southeast from center.

Let nobody suppose, because we have made fine rooms for dresses, that we no longer keep dresses for those who have very little money. The first trade we had was that of the poor. It is the last we shall let go. We are doing all sorts of dressmaking and dress-selling more satisfactorily to ourselves than ever before.

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1305 Chestnut, ground floor; for girls' dresses.

We never had half so many cloakings before. Never had so much room, so good a place, so good a light; never showed them so well; never had such a trade. There are two sides to such having.

Outer circle, northeast from center.

A collection of finished artistic embroideries, made in our own workroom under the direction of Mme. Mertens, appears to-day in the large window of 1301 Chestnut. It is rather to show what our begun embroideries and our teaching of embroidery methods aim at; for we sell comparatively little of finished work. Our zephyr counter is mainly a source of supplies for ladies who embroider. These supplies consist of patterns, begun work, materials and finished work. But our trade is so well known to those concerned that we rarely mention more of it than the late news.

Just ready: Table and piano scarfs, mantle draperies, etc., of plush, satin, satin-surah, sateen, and other such materials, embroidered with Arrasene and silk and bright metal beads. Applique embroideries of the same character, embroidered both by hand and machine. Just received: Begun rugs, cross-stitched worked on canvas, of colors suitable for the carpets and upholstery of the day. Stripes of the same, 1½ yard long, to be trimmed with plush, etc., to be used as tidies; also table-stripes of the same; and cushions, slippers, etc. All these are notable; and some of them are very moderate in price; especially the rugs.

First, second and third circles northwest from center.

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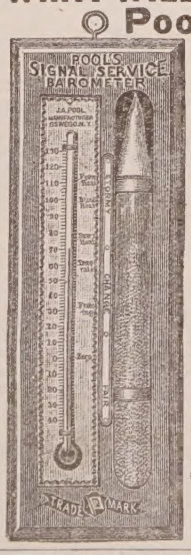

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COTTON.—10¾c. for middling uplands; 10⅜c. for low middling, and 9⅜c. for good ordinary.

FLOUR.—We quote supers at $3@3.37; winter extras at $3.50@4 Pennsylvania family at $4.62@4.75; Ohio and Indiana do. at $5@5.75, chiefly $5@5.50; St. Louis and Southern Illinois do. at $5.25@5.75; winter patents at $6@6.90, chiefly at $6.25@6.50; Minnesota bakers' extras clear at $5.25@5.50, and straight at $5.50@6, and do. patents at $6.50@6.75, chiefly $6.75@7.25. Rye Flour was dull and easier at $4@4.25 as to quality. Buckwheat Flour was steady at $3.50@3.75 ₱ cwt., as to quality.

WHEAT.—Sales of 500 bushels No. 1 red afloat at $1.10; 500 bushels long berry red in grain depot at $1.12; car lots No. 2 red, fresh receipts, in Washington street elevator at $1.08¾; 5000 bushels do. spot in Richmond elevator at $1.08½, with $1.08⅝ bid and $1.08¾ asked on call for December, but sales of 5000 bushels after board at $1.08½; 5000 bushels January at $1.10⅞ and 15,000 bushels do. at $1.10¾, the closing rate; 5000 bushels February at $1.12⅝ at the noon call, and 10 000 bushels do. later at $1.12½ with $1.14 bid and $1.14⅜ asked on call for March, but after board $1.14¼ was bid and $1.14½ asked.

CORN.—Sales of 3000 bushels rejected new yellow and white on track at 60c.; 1000 bushels ungraded new Delaware yellow afloat at 63c.; 2000 bushels new steamer track at 65@66c.; 600 bushels new sail mixed at 74c; 1200 bushels old No. 3 white in grain depot at 76½c; 1 car old No. 3 mixed at 81c., with old sail mixed quoted at 83c. in export elevator and 85c. asked in grain depot; 50,000 bushels sail December in elevator early at 68⅝c., closing at 68½c. bid and 68⅝c. asked; 5000 bushels January at 62½c., closing at that bid and 62⅝c. asked, with 61½c. bid and 61⅝c. asked for February, and 61⅜c. bid and 62½c. asked for March.

OATS.—Sales of 1 car No. 2 mixed at 44½c.; 1 car inferior No. 3 white at 46c.; 1 car prime No. 3 white at 47½c.; 5 cars No. 2 do. at 48½c., with 47c. bid early for all options on call, but closing at 46⅝c. bid and 47⅜c. asked for December; 46⅝c. bid and 47½c. asked for January; 46⅝c bid and 48c. asked for February, and 47c. bid and 48c. asked for March.

RYE was dull at 68c. for No 2 Pennsylvania.

SUGARS.—Raw were neglected and nominally unchanged at 7 3-16@7 5-16c. for fair to good refining muscovados. Refined were in very fair demand and firm at 8⅞c. for granulated; 8⅝c for crystal A; 8⅝c. for confectioners' A, and 8½c. for standard A.

PROVISIONS.—We quote Mess Pork at $19.50@20.50; shoulders in salt, 8¼@8½c.; do. smoked 10½@11c.; pickled shoulders, 9½@9⅝c.; do. smoked, 10½@11c.; pickled bellies, 12¼c.; do. smoked, 13½@14c. Loose butchers' Lard, 11@11½c.; prime steam do., $11.50; city kettle do., 12½@12½c.; Sweet pickled Hams, 12⅜@13c.; smoked do., 14@14½c. Dried Beef, 12@14c.; Beef Hams, $18@19, as to brand; City Tallow firm at 7½c., in hogsheads. Lard Stearine, 12½@12½c.; Oleo do., 9⅜c.

EGGS.—On 'Change 31½c. was bid and 32c. asked for Pennsylvania extras and 31½c. asked for other near-by extras. On the open market extra Pennsylvania brands were generally quoted at 32c. and choice Western at 30c., with inferior lots 1@2c. lower. Ice-house stock, 24@27c., and limed chiefly at 26c.

BUTTER.—We quote creamery extras at 37@38c.; do. fair to prime at 32@36c.; Bradford county fresh tubs at 33@34c.; New York do. do. at 31@32c.; do. firsts, 28@30c.; Western dairy extras, 28@30c.; do. firsts, at 24@26c.; rolls, fancy, 27@28c.; good to prime, 20@25c.; grease and scrapings at 5@8c.; common and medium shipping grades, 12@16c. Prints, fancy, 40c.; do. firsts, 35@38c.; do. seconds, 28@32c.

CHEESE.—We quote New York full cream choice at 13½c.; selections, 13¼c.; do. fair to good, 12½@13c.; Ohio flat fine, 12⅞@13c.; do. fair to good, 11½@12½c.; Pennsylvania part skims, 7½@8½c.; do. skims good to choice, 5@6½c.; do. rejected, 3@4c.

POULTRY.—We quote Live Chickens and Turkeys at 10@12c., chiefly 10@11c.; Dressed Turkeys and Ducks at 10@13c., as to quality; Dressed Chickens at 12@14c.

PETROLEUM.—The export market was quiet and steady at 7⅛c. for refined, 110-test, in barrels; 7⅞c. for 70 Abel test, and 10⅜c. for cases.

HAY AND STRAW.—Hay continued dull and barely steady at $16@16.50 for choice Timothy; $15@15.50 for No. 1 do., and 14@14.50 for No. 2. Rye Straw was inactive at $13@14 with and without wood.

SEEDS.—Clover was firm under light offerings and a fair demand at 9½@9⅝c. per lb as to quality. Timothy was dull and nominal at $1.75@2 per bushel as to quality. Flax was held at $1.28 for pure.

FEED.—Sales of 2 cars prime winter Bran, to arrive, at $17.25, quoted at $17.25@17.50, as to quality on spot.

Live Stock Prices.

The receipts for the week were: Beeves, 3600; sheep, 15,000; hogs, 4400. Previous week: Beeves, 4100; sheep, 12,000; hogs, 5500.

BEEF CATTLE were demoralized, but as drovers had paid increased rates for their stock, retail prices in nearly all instances were held up to last week's figures. Quotations: Extra, 6¼@6⅔c.; good, 5¾@6¼c: medium, 4¾@5¼c.; common, 3¼@4¼c.

CITY DRESSED BEEVES were active and closed at 7@9½c., the former rate for low Texans and cows, while Western dressed were in demand at 6¼@8¼c. Sales last week: Thomas Bradley, 130 head Western dressed, 6¼@8¼c.; do. do., 94 head city dressed, 8@9½c.; Rodger Maynes & Co., 161 head do., 7@9¼c.; C. S. Dengler, 140 head do., 7½@9c.; A. A. Boswell, 146 head do., 7½@9½c.; Harlan & Bro., 77 head do, 7@8⅝c.; H. G. Beckman, 50 head do., 6½@9c.; J. F. Lowden, 54 head do., 7⅜@9c. Dressed Sheep were inactive. Sales of 960 head at 6½@9c., and 112 head dressed lambs at 8@10c.

Hogs were active and prices in sympathy with the Western markets were ½c. lower. A lot of New York roughs, very common, were sold on Wednesday at 8¼c. Quotations: Extra Chicago, 10@10½c.; good, 9¼@9⅝c.; medium, 9@9½c.

MILCH COWS were too high for buyers at $40@100 per head.

SHEEP were fairly active, and prices on all grades were maintained, except for heavy stock, which was not wanted even at a decline of ½c. Lambs and calves were readily taken at full prices. Quotations: Extra, 5¾c.; good, 5@5¼c; medium, 3¾@4¾c.; common, 3@3½c.; fat ewes, 4½@5c.; thin do., 3¾@4¼c; Chester county lambs, 5½@7½c.; Western lambs, 3¾@6¾c.; veal calves, 7@10c.

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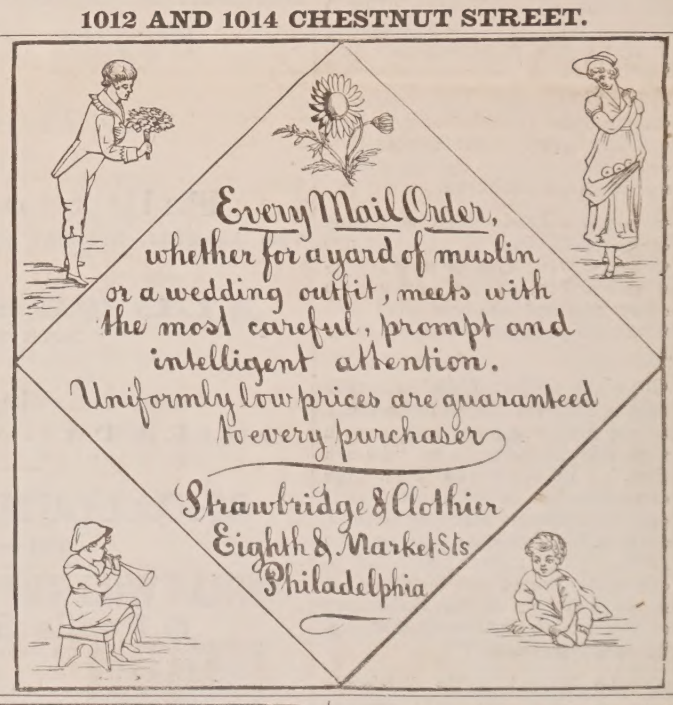
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